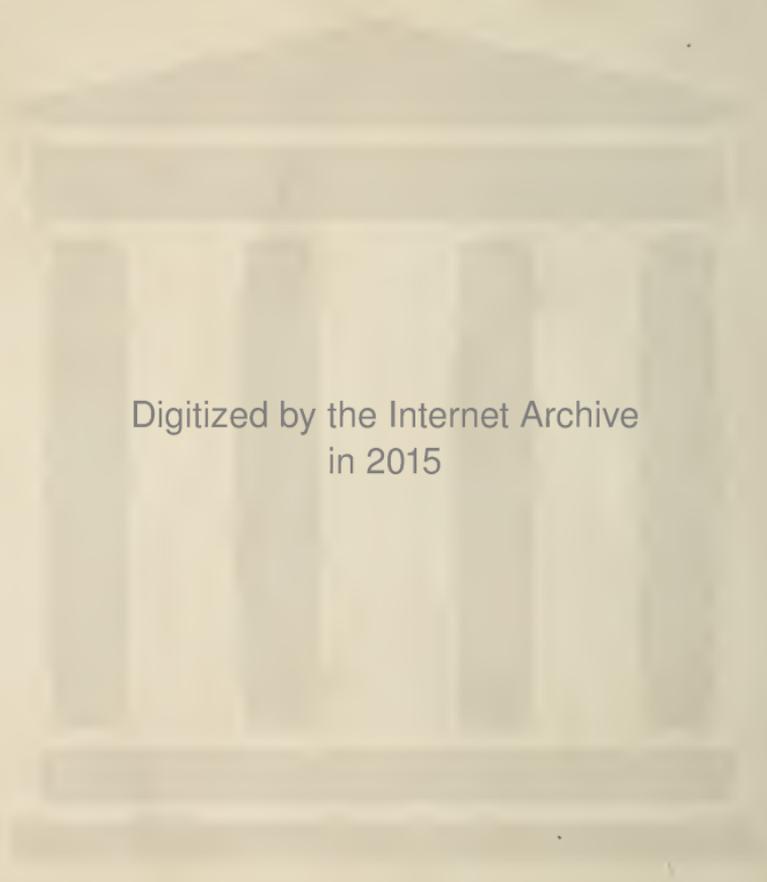


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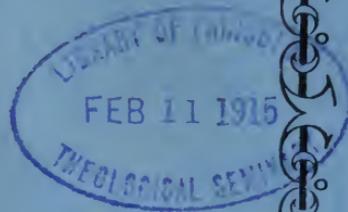
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THE SCEPTICISM OF SCIENCE.*

It has come to be generally conceded among discerning men that the great battles of Christianity henceforth are to be fought with the various forms of unbelief generated by scientific inquiry. Such men are preparing for the assault, watching calmly and confidently its progress and direction, and knowing full well that under it nothing will perish which has in it the breath of divinity.

The battle of the evidences has been fought over almost every field of human thought, in the sphere of the logical reason and of the practical intellect; in history, geography, philology, ethics, psychology; and thus far has been bravely borne. They have shrunk from no trial and quailed before no foe. But now the scene changes; the conflict assumes a new phase; a new and powerful adjustment of the Christian evidences is required by the presence of a new and powerful test of their validity, and many are eagerly and fearfully wondering whether or not the old results of other conflicts will still be reached.

The new power in the coming assault before Christianity is *Science*, taken in its widest sense, of all that is knowable by the human intellect of the universe, of nature, and of man, their properties, laws, antecedents, and results. The scepticism not of Celsus, or Voltaire, or Strauss, but of *Science*.

We shall endeavour to point out the origin, nature, and tendencies of the Scepticism of modern Science, and to suggest some earnest words of counsel respecting the manner in which this new uprising of human opinion against the ancient bulwarks is to be met and dealt with.

It is clear to any observer that the great palpable fact pertaining to human inquiry in these latter days is the progress of science. As a fact it can hardly be overstated. Science has realized more than the wildest dream of poet, seer, or madman. The tangible evidences of her great conquests are around us everywhere. Her achievements are wonderful.

Science is infringing on the religious beliefs of the Christian public. We may briefly designate some of the forms in which the sceptical spirit manifests itself. It is seen under one form in the promulgation of doctrines and scientific facts (so called) which in themselves strike at the root of the great cardinal doctrines of revelation; as, for instance, the doctrine of diversity of origin in the human race. It is seen under another form in the statement of inferences from certain scientific facts which contravene the teachings of Scripture, as, for instance, that the undeviating uniformity of nature must

* The above paper is an abridgment, by an able hand, of a valuable article which appeared in the last number of the *Princeton Review* (America). Its subject is important and seasonable, and is handled in a highly satisfactory manner. We feel sure that our readers will appreciate the labour of the kind contributor who has been at the trouble to condense it for the pages of the MESSENGER.

preclude the idea of a miracle. It is seen under another form in the prompt and emphatic rejection of all appeal or reference to the authority of Scripture as bearing upon scientific matters. It is seen in the contemptuous thrusts, becoming in certain quarters rather common, at the antiquated notions, the absurd superstitions, and stupid traditions of religious people, which, on examination, are found to be the great cardinal beliefs and grounds of belief of the Gospel. It is seen also in a wide-spread leavening of the popular mind with doubts and misgivings, and uncertainties derived second-hand from scientific speculations. It is seen, finally, though somewhat rarely, in professed and laboured attacks upon the Scriptures and the Christian system, directed from a scientific stand-point. In general the Scepticism of Science is quiet, unobtrusive, indifferent to results, calm in attitude, and modest in utterance. It is, indeed, in most cases not a direct interest, but a mere side issue.

It will enable us, perhaps, to understand the nature and origin of this scepticism if we examine with care the *method* which prevails in the natural sciences, and which is, indeed, the true secret of their wonderful advancement. It has been named the *inductive method*. Its opposite is the *deductive method*, which has prevailed in metaphysical and philosophical inquiries in all ages. The inductive method is a reasoning from facts to principles; the deductive method is a reasoning from principles with a view to include facts. The inductive method gathers its data and from them reasons to the general or original law; the deductive method assumes certain principles or axioms and reasons from them to facts and conclusions. The inductive method is founded either immediately or ultimately on individual and specific experience; the deductive on admitted truths, intuitive perceptions, axioms, or traditional notions. In the former experience precedes theory, in the latter theory precedes experience. The former is cautious, patient, indefatigable, wary, sceptical. The latter is bold, speculative, sometimes rash, and often credulous. Such are the two methods that divide the world of thought.

It is true that these methods are never wholly divorced, they interweave and overlap, more or less, in every extended mental process. The inductive philosopher must use his ascertained principles in many cases for purposes of deduction, and the deductive philosopher must use more or less induction in the laying down of his fundamental principles, and must connect his conclusions by the touchstone of actual experience and fact. The two processes are supplementary of one another. Nevertheless, in certain branches of inquiry, in the present imperfect state of our knowledge, the one or the other method may necessarily predominate to such an extent as to justify the designation *inductive* or *deductive* as applied to the particular branch of science. Thus in the branches of science with which we are specially concerned in this article the inductive method has been so manifestly predominant that they have received by common consent the distinctive appellation *the inductive sciences*, and it is indeed their great glory, and has been the great motive power of their progress. Careful collection of facts, patient examination of details, critical comparison of instances, rigid analysis of evidence, manifold collection of experiences, strict scrutiny of appearances, boundless multiplication of particulars, vigorous sifting of qualities and accidents, ruthless rejection of hasty or insufficient generalizations; these, and much more akin to them, are what have guided and impelled the magnificent career of the Baconian philosophy and unveiled to the wondering gaze of man the mysteries of the material universe.

This method is clearly essential to the successful prosecution of the physical sciences. They cannot possibly make progress without it. The mind has

no *a priori* knowledge of these subjects. It is true that a powerfully intuitive mind may sometimes from a very new data—perhaps from a single one—lead to the perception of the general law, and its statement becomes an epoch in science. And thus advances are often made by the previous exercise of some boldness and license in guessing. But whilst this is true, it is also true that the guesses must be verified or otherwise by the patient toil of the inductive philosopher.

That the inductive method is essential to the successful prosecution of the physical sciences is seen further from the fact that they made no progress until it came to be adopted. In every age, and amongst all nations, the physical sciences were wholly unknown save where the inductive method was cultivated.

From the nature of the inductive process it will be seen at a glance that its manifest tendency is to originate and cultivate a *sceptical habit of mind*. The man whose business it is to gather, observe, and collate facts for the purpose of discovering or verifying their general law and ulterior consequences, must not be a man of easy belief. He must not be deceived into accepting mere likeness for identity, or be satisfied with plausibilities instead of proof. He must scrutinize, and compare, and hesitate, and doubt; and this habit is strengthened in him as he gains his experience, by the fact that his most careful conclusions are often disturbed by subsequent and wider observations and experiments. This habit, which makes the pathway of science steady and secure, may operate disastrously upon a traditional faith when carried over into the sphere of man's religious life.

It is true there is a very large part of a man's religious faiths which can scarcely be touched by the inductive philosopher, for the reason that they stand above the sphere of his system. If induction cannot prove the being and attributes of a God, neither can it disprove them. So of much else pertaining to a man's religious and emotional life. There is an entire phase of our nature with its experiences, emotions, perceptions, and certainties, which lies above and beyond the plane of the inductive reason. It is only certain concomitant grounds of faith which can be touched by the inductive analysis, for the reason that they lie within the plane of its action. To this class belong the sacred Scriptures, so far as their truthfulness in matters of fact is concerned, and consequently their full, plenary inspiration and infallibility, in the evangelical sense. Science claims to be able to deal with certain statements of the Scriptures. And Sceptical Science does not hesitate to pronounce that some of these statements, facts, or doctrines, have been otherwise than verified.

Here an important question arises. What can be regarded by the scientific man as *authority* in matters of science?

Authority sways the sceptre in science as elsewhere. It could not make progress without it. Some things must be considered as settled.

In all matters of human inquiry a given amount of evidence must be considered as establishing a certainty which is practically absolute, and any such certainty becomes an authority, a fixed basis for further discoveries. Newton's law of gravity is such an authority in science, because it has been tested and verified by every proof possible to the human mind, and fulfils all the conditions of absolute certainty. So with aught else that the scientific world has come to accept without question, and which is proved to meet all the requirements of its ever-widening analysis.

Again, where the things in question are not capable of mathematical proof, of course a mathematical certainty cannot be obtained. Still authority may vest in an accumulated—almost infinite—preponderance of probabilities.

Where all the induction points in one direction, and every newly-discovered fact only serves to confirm the conclusions from the former ones, the human mind will inevitably, in due time, acknowledge authority as vested there.

Now, it is held by some that the statements of Scripture ought to be conclusive and of the nature of authority in matters of science. It is held that the evidence on which the Scriptures are accepted by the Christian world is stronger than any evidence of science can possibly be, and hence that the clear statements of Scripture ought to be held sufficient against all opposing theories of science. The votaries of science, *as scientific men*, cannot possibly accept *authority* under any such form. The discoveries of science rest upon a basis peculiarly their own—a basis of actual experiment and observation—and nothing can claim authority in a scientific view which does not so rest. Should science accept a statement of Scripture on a scientific matter as exhaustive and authoritative prior to examination and verification in an inductive way, it would be so far forth no longer a science at all. All this does not in the least militate against the Scriptures. It is simply demanding the normal freedom of science, claiming for it that independence which it must have if it exist at all.

It is, moreover, unreasonable to require science to conduct her inquiries in obedience to a *a priori* decision of scientific facts, and derogatory both to religion and science to attempt to enforce such decision. If the judgment based upon the Scriptures be correct, the ultimate finding of science cannot fail to accord with it, and thus "the handmaid of religion" will return from her journey of search to crown with her garlands the divinity of truth. If the judgment in question be not correct, no bolstering of it on the part of the Church or religious teachers can possibly save it from refutation at the hand of science.

Besides, such attempts to impose the authority of Scripture on the labours of science must greatly augment and intensify that scepticism which exists in the scientific world. The mind of the scientific man revolts against authority in any such form, and causes him to suspect that such arbitrary procedure betrays a secret misgiving on the part of those perpetrating it—a craven fear lest their doctrines should be overthrown.

In accounting for the scepticism of scientific men, another important consideration remains to be noticed, namely, that the *evidence* of science in the establishment of its several positions is *cumulative*. It is an aggregation or accumulation which is constantly increasing, not only in bulk but in density, as its imperfect findings are eliminated or corrected, and consequently is constantly increasing in *weight*—a process which may go on indefinitely in proportion as positive certainty is difficult of attainment. This begets in men the habit of suspending judgment—of believing nothing as a finality until the preponderance of probabilities is so great that it may be regarded as equivalent to absolute certainty; of vigilance and suspicion—a habit which is just the opposite of the habit of faith, which is positive and emphatic. Hence as scientific men are schooled by their daily pursuits to attain to a positive certainty and an emphatic belief only as the goal of a long and tedious process, it seems that they are slow in attaining the positive elements of Christian faith. This, were there no other obstacles to faith of a personal nature to be overcome, would beget no small amount of scepticism in the scientific world.

The general state of mind depends largely upon the *tendency* a line of evidence is taking; if against a commonly received teaching of Scripture, the first effect is to produce uncertainty respecting that teaching—at least respecting the commonly received sense of it—a distinction, however, not

always readily made. When not made, scepticism, directed perhaps against the *interpretation*, is rashly regarded by advocates having more zeal than knowledge, as scepticism against the Book, and thus many an otherwise devoutly inclined student of science is driven into hesitative unbelief of revelation as a supernatural fact.

Besides the causes above enumerated, there are others on which there is not time to enlarge. *One-sided culture* is one of the most common sources of scepticism in scientific men. They are too often exclusively devoted to their own pursuits. Sometimes to merely one branch of natural science, more frequently to natural science as distinguished from other departments of human knowledge. In forming their opinions or framing their theories, they have therefore only one class of facts before their minds. They are consequently exposed to the danger of adopting views which a wider scoped vision would have rendered impossible. They may thus disregard the moral or religious considerations which legitimately bear on the decision of scientific questions. We have already admitted that matters of science are to be determined by the methods of science, that the facts of nature are to be ascertained by the investigation of nature. But when two theories are proposed for accounting for these facts, the one consistent with Scripture, and the other opposed to it, or to its generally accepted interpretation, then the one-sided naturalist gives the authority of Scripture no weight in the choice between these theories. Viewing the matter coolly as a mere philosophical question, the moral considerations in the case supposed are entitled to controlling weight. The probabilities are infinitely in favour of the hypothesis that agrees with Scripture as against the theory that is opposed to the Bible.

In assigning the causes above mentioned to account for the scepticism of men of science, we are not to be understood as intimating that there is more scepticism among scientific men than among other cultivated classes of society. It is more openly avowed, perhaps, because occasions for the avowal, in their case, more frequently occur. Much less are we to be understood as apologizing for their infidelity. Scepticism is always irreligious. "If our Gospel be hid," says the Holy Spirit, "it is hid to them that are lost." This is a truth that is neither to be denied nor forgotten.

How is this Scepticism of Science to be met and dealt with? The duty is critical and solemn, the issue momentous. It is of vast importance that the Church should place herself right, and bear herself right in word and action in this great matter.

It appears to us, *in the first place*, necessary to the proper position of the Church, that the largest liberty should be accorded to scientific men to carry on the pursuits and investigations of their respective sciences according to their legitimate mode. The inductive method has won for itself too clear a title to legitimacy as one of the sources of human knowledge, of human power and progress, to be restrained or curbed by any mere conventional authority, or any manufactured public sentiment. The Church has no alternative but to allow it to push its inquiries in the regions of fact, order, and law, to their farthest possible results; and the more readily and cheerfully this is done the better. This freedom we would accord to science is, besides, the surest way to secure the correction of its own errors and the attainment of clear and satisfactory results on any subject which lies within its legitimate domain; and beyond that domain it is not science at all, but mere speculation and conjecture. If an immature science puts forth hasty judgments, it will by-and-by be convicted at its own tribunal. Unless we suppose that scientific men are specially leagued in conspiracy against the

Scriptures, we must bid them God-speed, knowing that they will ultimately give us truth, and enlarge vastly, as they have already done, our conceptions of the wisdom and glory of God in the work of his hands.

In the second place, not only should the Church concede to science the largest possible liberty in her own sphere, but she should cultivate, through her ministry, a thorough knowledge of those branches of science which have a relation to Christian faith. She should thus master for herself a practical understanding of the elements of the problem with which she is called to deal, and a correct comprehension of the danger, if there be any, to which she is exposed. This would seem to be the obvious path of safety. There are few things more detrimental to even a good cause than to have it supported by weak arguments.

The Church has a right to expect more than this of her commissioned teachers. There are among them many who have special adaptations of mind to scientific pursuits. These ought to be assiduously cultivated. They ought to be held to be special gifts of God in this age. Standing above and comprehending the tendencies and requirements of both the theological and scientific interest, such men may point out to the former the true path of safety and triumph.

To this end may we not hope that the time is not far distant when theological education will be more carefully guarded on its scientific side? when it will be considered at least quite as important to furnish students with weapons to contend with living foes as to arm them against antagonists who have been dead a thousand years? Surely it is quite as important to assist them to the comprehension of controversies which are shaking the living mind of the time, as to school them in the love of controversies of which only the dry bones are left to dangle in the air. Thus would they move in sympathy with the thinking, feeling mind of the time, and when called to satisfy the wants and relieve the difficulties of inquiring minds around them, not be imbecile or indifferent. The Church cannot afford to despise or ignore science. She cannot cast from her contemptuously the issues which science presents at the bar of the world's judgment. She must take up those issues. She must aim to mould and direct them in her own interests. She must learn all that science has to teach. She must become a student herself in the great school of fact, phenomena, and law. She must listen to all the various cadences of the voices in creation, in order to know whether any of them are out of harmony with what she believes to be the voice of Deity in his word, and in order to assure and show to the world that the harmony is perfect. Let her sons be equal to their calling and she will not belie her history. However firm and eternal the foundation on which she rests, God has ordained that the price of her safety is eternal vigilance.

A third obvious duty of the educated mind of the Church is to avoid ill-natured and unbecoming abuse of science and of scientific men. To call a man an ass or an ignoramus is not the best way to answer his arguments. Let Christian men, indeed, contend earnestly for the faith. Let them bring the heaviest batteries of argument to bear against the hostile attacks of science. Let them expose unsparingly all rash statements, all possible errors, crudities, and hasty generalizations of scientific men; but let them do it with the amiable calmness of men conscious of the final strength of the cause they are defending, and not with the unseemly heat which usually betrays an uneasy misgiving of ultimate consequences.

A fourth hint we would suggest to our brethren who are in the habit of defending the Scriptures by tongue or pen against the Scepticism of Science, is to avoid hazarding the whole doctrine of the inspiration of the Scriptures,

and consequently the whole Christian religion, upon any given *interpretation* of a particular passage or passages. It is no disparagement of Scripture, and breeds no conflict with the doctrine of its inspiration or infallibility, to say that Scripture contains many things of which the deepest and truest meaning is not the obvious meaning; that their final meaning is difficult of attainment, and needs the aid not only of history, but also of the development of thought and the labours of the mind in other spheres, to its full elucidation. Thus it may be said with propriety, that the developments and discoveries of science are as necessary to the ultimate interpretation of certain portions of the Scriptures, as the events of history are necessary to the full understanding of prophecy. Infallibility of the Scriptures is one thing, interpretation is another.

In the *fifth* place, let the apologists of the Scriptures and of the Christian system carefully avoid forcing men to do violence to the laws of human reason, or to the inevitable sequences of evidence, or to the instinct of the human mind. No more disastrous service could be rendered to Christianity by its professed friends than to attempt to array it against the human mind itself in the legitimate exercise of its powers—those very powers by which the evidences of the Christian system can possibly be apprehended. As an escape from the difficulties which science has forced upon the traditional faith of the Church, it has been gravely asserted that the fossil appearances in the rocks of the earth were not the remains of living creatures at all, but only *appearances*, freaks of nature, or rather the direct works of the Almighty. If a man does not believe that a fossil fish was once a living fish, and is logically consistent, what else can he believe? And if he does believe anything else, *how* does he believe it? We opine such a man can only avoid being a universal sceptic by an inconsistency as glaring as his scepticism is absurd. Any such attempts to force the Scriptures to traverse the fixed laws of human belief can only result, if successful, in unmitigated disaster. Let us believe that the Bible and the religion thereof are bound to the life of the world as the bark is to the tree which does not crack and burst with the inward expansion, but expands, and spreads, and covers, and protects it at every point. If this be so, no labour of science can do aught to harm them.

In the *sixth* and last place, let the Christian world and the Christian ministry stand firm and steady, holding by the old paths and the traditional faith until the irresistible force of proof demands a modification. A disposition on the part of the ministry to snatch up every novelty of science and hasten to adjust their biblical faith to its apparent demands, thus holding their faith as a mere weathercock, to be turned about by every wind of doctrine, would not only be disastrous in the extreme, but imbecile and foolish to the last degree. No matter how specious the recently announced conclusions of science may be—nay, no matter how true they may be—still, an indecent haste to adopt them and modify interpretation to suit them, is to be deprecated. All new truth must bide its time. Time is the great test of the true and the false. Science, when she comes as a revolutionizer of old opinions, must submit to the same severity of ordeal, and the same patient trial which prevail in her own methods. The conservative elements of the Anglo-Saxon mind, and of our own Presbyterian body, are in this view to be highly valued. They are a sheet-anchor of safety in a restless, energizing, progressive age. So also are to be valued, in this view, and up to a certain point, the drag-weight of even dogged and senseless resistance to the clearly established claims of scientific truth. While we insist upon the largest liberty being conceded to science, and would urge upon the Church the

pursuit of scientific studies, and would deprecate the controlling preponderance of an order of thought which would benumb the vigorous, intellectual life of the Church, and pledge her to a false science, we would heartily disavow the desire to see the *vis inertix* of the Church suddenly removed, and see her run with itching ears after every new teacher. Let her "prove all things," and "hold fast that which is good."

Finally, we avow our unhesitating conviction that the apprehended danger to the religious interests of mankind from the discoveries of science is *not real*. We cannot understand how any one who holds the essential doctrines of Christianity as realities can apprehend any such danger. To say that no permanent damage can accrue to *truth*, seems to us almost to partake of the nature of an axiom. Science and religion may each one shine with a new and peculiar beauty in each other's light; they cannot obscure or destroy one another. And whilst jarring and discord may reign for a time among those who are struggling through the twilight of that intermediate state between ignorance and perfect knowledge, they will come in the end to see eye to eye, and meantime the Divine faith of the world will move steadily and surely on, unharmed by the feverish strife.

"*Sævis tranquillus in undis.*"

CHRISTIAN PHILANTHROPY.

THERE is much false philanthropy in the world. Genuine Christian charity is not a plant which grows in the unclosed common of nature; it is a flower which can be gathered only in the field of the Gospel, and which grows only in the vicinity of the cross of Christ.

In the present day, and within the memory of many of the existing generation, we have had what may be termed our material philanthropists, our intellectual educationists, and our political demagogues and agitators, all professing to have discovered the *summum bonum*—the sovereign good of humanity, and prescribing with the utmost confidence their respective remedies for all the evils of the body politic. Now, we are not going to write one word against the exertions of material charity considered in itself. In a world in which poverty and physical destitution are sure to abound from one generation to another, there is ample room and verge enough for the utmost extent of almsgiving, if it be only judiciously administered. Neither are we going to indite a single syllable against the elevation of the lower classes by means of their intellectual illumination, so far as that may avail in ameliorating their habits and their character as members of society. Neither do we desire to express the least objection to the enlargement of their political privileges, and their right to a voice and a vote potential in the management of public and parliamentary matters. But what we affirm and are anxious to make good is, that neither any of the projects proposed by the classes of reformers referred to, nor all of them combined—if they could be combined—could constitute a sovereign cure for the miseries under which our fallen nature labours, or accomplish the deliverance of mankind from the galling servitude of corruption, or prepare them for the grand ulterior of a blissful immortality. The speculators in economic science have erred egregiously and essentially in scheming and attempting to legislate for A PRESENT WORLD *alone*, as if our duration on earth were the whole of a never-ending existence, whilst it is only the commencement of that existence.

Hence they have proved, and must ever prove, State physicians of no value, healing but slightly the wound of the daughter of our people, and daubing the edifice of the commonwealth with untempered mortar.

There is not, however, a pious or a profound politician who, in the present circumstances of the inhabitants of Great Britain, would consider it wise or advisable to lay an interdict upon the increase of the economic comforts of the population, or upon their intellectual improvement, or upon their admission to higher civil privileges than they have hitherto possessed. All that we plead for is, that no mere secular, or earthly, or external advantages, however abundantly conferred, can constitute the chief good of man or render him permanently happy, considered as a rational and accountable being, endowed with a compound nature and destined for immortality. It will not do to gratify or to satisfy one part of his nature, whilst another and the nobler part of his nature remains destitute of an adequate portion, or a portion adapted to its felt wants and necessities. It is conceivable that all our animal wants may be supplied, and that even to satiety, and yet there may be left behind an aching void which the world, with all its plenitude of sensual gratifications, can never fill. And in point of fact there is nothing *created* that can replenish this *vacuum*. We are far from saying that there is nothing *provided* by God to replenish this *vacuum*. But most assuredly God has not created anything to gratify, and far less to satisfy, the wants and aspirations of an immortal soul. The soul of man must have God himself for its portion, otherwise it can never experience a happiness suitable to its nature or commensurate to its capacities of enjoyment. Hence the vanity and vexation of spirit which are inscribed in legible and indelible characters on every object under the sun.

And neither can mere intellectual illumination satisfy the moral nature of man, or constitute his chief good. It may make him wise for a time; but it cannot of itself avail for his everlasting welfare, or prepare him for the dread eternity on which he must soon enter. It does not constitute the knowledge which is unto salvation. And to mere intellectual education every Christian will be disposed to apply the words of Macbeth to the ghost of Banquo—

“Avaunt! and quit my sight; let the earth hide thee;
Thy bones are marrowless, thy blood is cold,
There is no speculation in those eyes
Which thou dost glare with.”

Nor can mere political privileges, however widely extended, avail for the moral regeneration of our species or for the purpose of preparing them for that final and everlasting state of existence which awaits them after their short sojourn on earth. Whatever may be the advantages accruing from mere terrestrial expedients for the purpose of promoting the welfare of mankind, if they are not based upon Christian principle, they must prove utterly worthless and unprofitable if they pretend to be a sovereign panacea for the evils of humanity. They may be good enough in their own place; but if they presume to substitute themselves for Christianity, they ought to be discountenanced as physicians of no value.

There is a philanthropy which is of the earth and earthly, and all the objects and projects of whose benevolence are bounded by the narrow horizon of the things which are seen and temporal. It can feel for the temporal interests of man, and sympathize in his temporal sorrows, and minister to his temporal necessities. It can shed the tear of commiseration over the victim of misfortune, and stretch forth the hand of charity to protect and to preserve those who are sunk in deepest poverty from the

horrors of penury and want. It knows what the animal exigencies of our sentient economy require, and therefore it is ever ready to lend a helping hand to the poor, and to supply them with the bread that perisheth. But with all this earth-born sympathy, there may be no concern for the welfare of the immortal spirit, and that just because certain philanthropists may have never felt their own need of the bread and water of life. But there is a philanthropy of a higher and nobler origin and order, which contemplates man in the whole extent of his existence, which looks beyond and above all that is sublunary, and which takes into its comprehensive calculation the endless revolution of ages. And when it discerns through the vista which faith opens up to its view how paltry and perishable are all the objects of a political economy, the value of which must terminate with the present world, it seeks for the poor man and the indigent a loftier prize than ever entered into the golden dreams of those terrestrial patriots who are often the idols of popular applause. Christian philanthropy, while it does not overlook the temporal condition of the poor, looks especially to the soul of man, and realizing how swiftly on the wings of time the evanescent distinctions of a present world must pass away, labours to make him wise unto salvation, and to deliver his imperishable spirit from the agonies of an unending eternity. It is not the place of the people in the vessel of the State, but their place in the mansions of eternity, that fills with the overwhelming magnitude of its importance the heart of the Christian philanthropist. Others may contend for their political privileges, or labour for their intellectual improvement, but he will seek the salvation of their souls as the one thing needful, the good part which can never be taken away.

And when we think of the chain of concatenation which connects the interests of the highest in the land with those of the humblest of their inferiors, it must appear to be an object of the purest patriotism, as well as of the soundest philanthropy, wisely to consider the state of the poor. In devising a scheme for their amelioration we are consulting, not merely for their good, but for the good of society in general; we are strengthening the basement of the political edifice, and rearing a munition of rock against the surges of insurrectionary violence. We are making provision for the peace of the community, and for the undisturbed regularity of its complicated movements. We are urging on the march of that progressive advancement in worth and in intelligence to which the poor are destined to attain. Above all, it is cheering to think that, by the process we are endeavouring to recommend, their best, their highest interests may be advanced; and whilst their welfare for time is upholden, their preparation for eternity may be promoted. The man who is exercised amidst the trials of laborious work may have all those moral energies most prosperously in training in virtue of which the disciple of the Saviour lives for immortality, and amid the distresses and privations of his earthly pilgrimage may he look calmly onward to the land of everlasting blessedness, where the weary are at rest. The very maxims which teach him to labour aright for the meat that perisheth, will teach him to labour for the meat that endureth for ever; and this godliness is profitable unto all things, having promise of the life that now is as well as of that which is to come.

D. M.

Miscellaneous Papers.

THE UNPARDONABLE SIN.

It was not mere rejection of Christ, it was not mere disbelief of his miracles, it was not mere refusal of the divine testimony of his Messiahship. It was something beyond all these phases of unbelief. It was the substitution and preference of the evil for the good, of the darkness for the light, of the seed of the serpent for the seed of the woman. Nay, more, it was the deliberate declaration, not that the works of God the Holy Ghost were unreal and untrue, but that they were not his works at all, but those of the devil. It was the admission of their reality, but the ascription of them to the devil. It was the carrying out hatred of Christ to such an extreme, as to be willing to acknowledge Satan as the worker of miracles rather than Christ; nay, it was so hating the Holy Spirit because of his thus witnessing for Christ, as to call him "an unclean spirit," Beelzebub, the prince of the devils!

Such is the sin against the Holy Ghost; a sin which originates in very peculiar circumstances; which can only be committed by those who sin wilfully, daringly, and maliciously; and which, in all probability, could only be committed when the Lord was upon the earth working miracles by the power of the Spirit. It is worthy of notice that our Lord does not affirm that even these blasphemous Pharisees had *actually committed* the sin. The awful words regarding the sin that has no pardon are spoken as words of warning. In them the Lord is pointing to the horrible gulf which these Pharisees were approaching, and warning them off. He sees them like a vessel drawing nearer some edging whirlpool, and he speaks that they may be alarmed and turn back. In this there is a blessed mixture of grace and righteousness. He would warn even the Pharisees! He would sound the alarm even to those who were on the very point of plunging into hell!

The sin is thus a peculiar sin. It is not the same as rejection of Christ and final unbelief. It is not even blasphemy against Christ and his work. It is not simply sin against light and knowledge. It is not repeated, or prolonged, or outrageous backsliding. It is something special, something open and before others; it is something deliberate and malicious; it is something which would render the man's state quite

hopeless, and seal his doom at once. It is something connected directly with the Spirit, and which involves daring blasphemy against him and his doings. It must, then, be a greater sin than that of Judas, for his sin was pardonable to the last. It must be a greater sin than scourging, buffeting, reviling, crucifying the Lord of glory. Oh, how unutterably hateful must that sin be, of which we thus read, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall never be forgiven him. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall never be forgiven him, neither in this world, neither in the world to come." "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: BECAUSE THEY SAID, HE HATH AN UNCLEAN SPIRIT"! But while this sin is a very peculiar one, and, possibly, only committed when our Lord was here, and that by those who ascribed to the devil the miracles which Christ did by the Holy Ghost, there are approximations to it, in all ages, of which men need to be warned. The way in which many attack revivals, and revile those engaged in them, and ascribe the conversions to mere excitement, or hypocrisy or love of show, or to *Satan himself*, is a perilous approach to the blasphemy against the Holy Ghost. Let men beware how they speak of these religious awakenings. If you dislike them, or see no evidence for their genuineness, at least let them alone. Especially let those who, in their zeal for ecclesiastical order, have set themselves against such movements, and do not hesitate to throw out insinuations as to all these being the devil's work, beware lest they be found fighting against God, and reviling the Spirit of God. They may be nearer the sin of the Pharisees than they are willing to think; and their zeal for sound words, in which they pride themselves, only helps to identify them the more with these haters of the Lord. The dislike of sudden conversions looks very like a denial of the Spirit's work, just as the dislike of assurance looks like a questioning of the work of Christ—a denial of its sufficiency to give immediate peace to the awakened conscience. Let the ungodly beware of scoffing at revivals, and

let professing Christians beware of standing aloof from them, as if they were fanaticism, or excitement, or the work of Satan.—*Short Sermons for Family Reading*, by the Rev. H. Bonar, D.D.

MADAGASCAR CONVERTS AND THE BIBLE.

ONE evening, while at Tamatave, two men called at Mr. Ellis's house. On being admitted, they told him that, having heard that he had brought the Bible to their land, they had come a long way in order to get a copy. As they were strangers to him, he thought that possibly they might be spies, and that, if he complied with their request, he might be banished from the island. He told them, therefore, that he could not give them what they wanted then, but that they might call upon him again on the following morning. In the meantime he made inquiries about them from some of the Christians of the place, and learned that they were excellent men, and members of a family that feared the Lord greatly; that they lived at the capital, and having come down about a hundred and fifty miles towards the coast on business, and having there heard that Mr. Ellis was at Tamatave, with the word of God, they resolved to travel more than a hundred miles further, in the hope that they might secure this treasure for themselves. Of course, Mr. Ellis was delighted to hear such a report of these worthy men, and was ready, when they called again, on the following morning, to give them what they wanted. Before doing this, however, he learned from them that their family was large and scattered, but that all the members of it were Christians. When asked whether they had the Scriptures, they told Mr. Ellis that they had seen them, and heard them, but that all they possessed were "some of the words of David," which, however, did not belong to themselves alone, but to the whole family. He further ascertained that this sacred fragment was sent from one to another, and that each, after keeping it for a time, passed it on, until it had been read by all.

Mr. Ellis then inquired whether they had these "words of David" with them. This was a question which they seemed unwilling to answer; but at length they confessed that they had. Mr. Ellis having asked to see the book, they looked at one another, and appeared as if they knew not what to do. At length one of them thrust his hand deep into his bosom, and from beneath the folds of his lamba he drew forth a parcel. This he very slowly and carefully opened. One piece of cloth after another was gently

removed, when at length there appeared a few leaves of the Book of Psalms, which the good man cautiously handed to Mr. Ellis. Though it was evident that the greatest care had been taken of them, their dingy colour, their worn edges, and other marks of frequent use, showed plainly enough how much they had been read. We can only fancy the feelings with which our friend looked upon these few soiled and well-worn leaves, revealing as they did the deep love which these Christians feel for God's word, and the diligence with which they keep and use it. Desiring to possess these precious fragments, Mr. Ellis asked the men whether they had not seen other words of David besides those which they now produced, and also the words of Jesus, and of Paul, of Peter, and of John? "Yes," they replied; "they had seen and heard them, but they had them not." "Well, then," said Mr. Ellis, holding out the tattered leaves, "if you will give me these few words of David, I will give you *all* his words, and I will give you besides the words of Jesus, and of John, and of Paul, and of Peter." Upon this he handed them a copy of the New Testament and the Psalms bound together, and said, "You shall have all these, if you will give me this." The men were at first amazed. Then they compared the Psalms they had with those in the book, and having satisfied themselves that all their own words of David were in it, with many more, and that beside these there were other Scriptures which they greatly desired, light beamed in their faces, they took Mr. Ellis at his word, gave him those leaves of the Book of Psalms, which had so long yielded them comfort, seized the volume he offered in exchange, bade him farewell, and hastily left the house. In the course of the day he inquired after them, wishing to speak to them again, when the Christians at Tamatave told him that as soon as they left his house, they set out upon their long journey to the capital, doubtless "rejoicing as one that findeth great spoil."—*Madagascar: its Mission and its Martyrs*.

THE CLERGYMAN AND THE BURGLAR.

THE world of fiction hardly contains a more thrilling chapter than an incident which marked the life of the Rev. Mr. Lee, who was recently cut down in his prime while pastor of the Presbyterian Church in the village of Waterford, New York. The adventure, says the *Troy Times*, occurred on the night before Thanksgiving, a few weeks previous to

the commencement of the sudden illness which resulted sadly and fatally. Mr. Lee was sitting in his study about one o'clock in the morning preparing a discourse to be delivered to his congregation when assembled for thanksgiving worship, when he heard a noise behind him, and became conscious that somebody was in the room. Supposing that a neighbour had dropped in upon some unforeseen errand, Mr. Lee said—

“What is the matter?” and turned around in his chair. He beheld the grim face of a burglar, who was pointing a pistol at his breast. The ruffian had entered the house by a side window, supposing that all the occupants were wrapped in slumber, and burst upon the presence of Mr. Lee before he was aware that the study contained an occupant.

“Give me your watch and money,” said he, “and make no noise, or I will fire.”

Mr. Lee said—

“You may as well put down your weapon, for I shall make no resistance, and you are at liberty to take all the valuables I possess.”

The burglar withdrew his menacing pistol, and Mr. Lee said—

“I will conduct you to the place where my most precious treasures are placed.” He opened a door, and pointed to the cot where his two children lay slumbering in the sweet sleep of innocence and peace. “These,” said he, “are my choicest jewels. Will you take them?” He proceeded to say that, as a minister of the Gospel, he had few earthly possessions, and that all his means were devoted to but one object—the education of the two children that were reposing in the adjoining room. The burglar was deeply and visibly affected by these remarks. Tears filled his eyes, and he expressed the utmost sorrow at the act which he had been about to commit. After a few remarks from Mr. Lee, the would-be criminal consented to kneel and join with him in prayer; and there, in that lonely house, amid the silence of midnight, the offender poured forth his penitence and remorse, while the representative of a religion of peace and good will told him to “go and sin no more.” Such a scene has few parallels.

On the conclusion of the prayer, the burglar attempted to take his departure by the broken window through which he had entered.

“Why not go by the front door?” said Mr. Lee.

The man replied—

“There are confederates there who would shoot either you or me.”

He desired Mr. Lee to take an oath on the Holy Scriptures never to reveal the

particulars of this singular interview. Mr. Lee said it was unnecessary, as he had the kindest feelings towards him, and should never divulge aught he had seen or heard. The next day, Mr. Lee, while walking with his wife, met the man in the streets of Waterford, and on subsequent occasions saw him from time to time.

One of the actors in this singular episode fills an early grave; but by means that we are not at liberty to disclose, the event did not die with him. What must be the feelings of the other party to this mysterious meeting, whenever he reflects upon the lonely parsonage, and the memorable scene that it witnessed on the night before Thanksgiving, 1862?—*The Presbyterian*.

THE CROWNED SKELETON.

AIX-LA-CHAPELLE, in Germany, derives its name from the tomb of Charlemagne. He gave instructions that when he died, he should be buried in a royal position; not prostrate as slumbering dust, but seated in the attitude of a ruling monarch. He had the mausoleum erected over the sepulchre of our Saviour at Jerusalem. In a tomb within the chapel he was placed upon a throne. The Gospels, which I suppose he had often read while living, he would appear determinedly to study after he was dead. He directed they should be laid on his knees before him. By his side was the sword; upon his head was an imperial crown, and a royal mantle covered his lifeless shoulders. Thus was his body placed, and thus did his body remain for about one hundred and ninety years.

One of his successors resolved he would see how Charlemagne looked, and what had become of the riches that had adorned his tomb. Nearly a thousand years after Christ, the tomb was opened by the Emperor Otho. The skeleton form of the body was found there, dissolved and dismembered; the various ornaments I speak of were all there too; but the frame had sunk into fragments, the bones had fallen disjointed and asunder, and there remained nothing but the ghastly skull wearing the crown still! The various relics were taken up, and are now preserved at Vienna; and they have often since been employed in the coronation of the Emperors of Germany, in order to satisfy their greatness, and their being successors to Charlemagne.—*Dr. Massey's Summer Rambles*.

“IT IS FINISHED.”

HEAR this, thou languishing and afflicted soul: there is not one of thy sins but is paid for; not one of thy debts in the scroll of God that is not blotted out; not one farthing of all thine infinite ransom is unpaid. Alas! thy sins, thou sayest, are ever before thee, and God's indignation goes still over thee; and thou goest mourning all the day long, and, with that pattern of distress, criest out, in the bitterness of thy soul, “I have sinned, what shall I do to thee, O thou preserver of men?” What shouldst thou do? Turn and believe. Now thou art stung in thy conscience with this fiery serpent, look up with the eye of faith to this brazen serpent, Christ Jesus, and be healed. Behold, his head is humbly bowed down graciously towards thee: his arms are stretched out lovingly to embrace thee: yea, his precious side is open to receive thee, and his tongue interprets all these to thee for thine endless comfort: “It is finished.” There is no more accusation, judgment, death, hell for thee: all these are no more to thee than if they were not. “Who shall condemn? It is Christ that died.”

Is thy heart wounded with thy sin? Do grief and hatred strive within thee? Are the desires of thy soul with God? Dost thou long for holiness, complain of thy imperfections, struggle against thy corruptions? Thou art the man: fear not: “It is finished.” That law which thou wouldst have kept, and couldst not, thy Saviour could and did keep for thee: that salvation which thou couldst never work alone (alas! poor impotent creatures, what can we do towards heaven without him, who cannot move on earth but in him?) he alone for thee hath finished. Look up, therefore, boldly to the throne of God, and know that there is no quarrel against thee in heaven, nothing but peace and joy. All is finished. He would be spit upon, that he might wash thee: he would be covered with scornful robes, that thy sins might be covered: he would be scourged, that thy soul might not be scourged eternally: he would thirst, that thy soul might be satisfied: he would bear the punishment of his Father, that thou mightst bear none: he would yield to death, that thou mightst never taste of it: he would be for a time forsaken of his Father, that thou mightst be received for ever.—*Bishop Hall.*

HOW TO MAKE A PRAYER-MEETING DULL.

If called upon to pray, see how long you can be. The world is full of things that need prayer, the Jews, the Gentiles, Mohammedans,

Papists, heathen, and the like. Bring them all in. It shows how you can comprehend all. Then theirs “the patience of hope” fully exercised before you get through. If you have any particular hobby, be sure and ride that. Give the Lord the whole history of it. Tell him plainly what you think he ought to do in the case, and exhort him to do it. Such a long prayer is the main dish of the meal. There's little room for much more, and you know too much variety is not good: it makes “itching ears.”

Perhaps it is a better way to put your head down, and look so tired and indifferent that they will not dare to call upon you, lest they find you asleep. Sit silent as long as you can. There's great power in silence: it helped Wolfe to take Quebec. And if you sit with the head down, how do they know but you are in profound meditation? Who can tell what notes a silent harp might give forth if it had David's hand to wake it up?

If they *will* call upon you, and insist on it that you “say a few words to us,” then by *all* means take the time in telling how dead the church is, how low religion is, how sin abounds; and be sure and give those who are not present a sound berating for their absence. It shows that you know a few things, and you know that religion will never revive so long as the prayer-meeting is so poorly attended. No matter if you have been harping upon this for years. Are we not to give “line upon line”? You needn't exactly *scold*, but come as near it as you can. Put on the lash, they will bear it, for they are absent. And how comforting and encouraging to the faithful few who do attend, to have you always complaining, and gathering all the thorns and burrs that grow on Mount Zion. The reproofs of the righteous are like oil: pour it on, and see if it does not make their faces shine with joy.

See how uniform you can make all your meetings. No variety in singing, in tune, in those that take part in it. Never relate anything you have read or heard. And when you get home, try and laugh about the meeting—how dull it was—what “miserable singing”—how Mr. Black went over the same prayer, and Mr. White made the same exhortation, and Mr. Hand was dull, and Mr. Foote was slow, and you “do wonder what ails the meetings!” Be sure and let your family hear you find fault with everything that was “said or sung;” with men because they did take a part, and with men because they did not. Speak of your meetings in such a way that saint and sinner will be afraid to go near them. But don't fail always to add, “if the church would only wake up, our meetings would not be so.”—*John Todd, D.D., in Congregationalist.*

Missions.

CHINA.

THE arrival of Mr. and Mrs. Cowie in China has already been announced in the MESSENGER, but as the following letter conveys to us Mr. Cowie's first impressions of the mission-field, it will be read with interest:—

Amoy, 5th February, 1863.

MY DEAR MR. MATHESON,—You will be glad to hear that Mrs. Cowie and myself have arrived in safety at Amoy, and most thankful we are to have at last reached our destination. We have had, on the whole, a comfortable voyage, and have both enjoyed good health throughout. We got to Hong Kong on the 21st of January, and after a sojourn of six days, left in the *Ze-loong* steamer for Amoy, where we landed on the morning of the 29th.

I went ashore at Swatow, in the hope of seeing my dear friend and townsman Mr. McKenzie, and his colleague Mr. Smith, but I found they had both gone into the country. This was to me a great disappointment, as I confidently anticipated a meeting with my old friend. He was, however, as usual, directly engaged in his Master's business.

At Amoy we received a warm welcome from Mr. and Mrs. Swanson, Mr. Burns, and Dr. and Mrs. Carnegie. I am happy to say that they all seem in good health, and report themselves as being so. With the aspects of things in general, and with the operations and progress of the mission in particular, I feel highly satisfied, so far as I have had opportunity to observe them. Truly Amoy has been blessed. In the number of the converts, in the decided and positive cast of their religion, and in their readiness to appreciate and aptness to put in practice the principles of order and organization, the infant churches of our Amoy mission give hopeful promise of early consolidating into a church in all its functions, and that on a permanent basis.

On Sabbath last Mr. Swanson dispensed the Communion at Pechuia, and baptized two new converts; but of this he will himself write either you or some other friend of the mission. On the afternoon of the same day the Sacrament of the Lord's Supper was dispensed, for the first time, in their own chapel, to the Christians of Emung-kang, a suburb of Amoy. Above thirty of the congregation, besides others, partook of

the ordinance. All was done in good order, and on the part of the heathen there was no excitement nor obtrusive curiosity, although about two years ago the brethren here had to run for their lives from the enraged inhabitants, who endeavoured to stone them. After the service, a collection was taken, to which the natives contributed on the average 150 cash, or nearly eightpence each, a very liberal sum, considering the poorness of the people. This is a most significant and hopeful feature of the Amoy churches. I have perhaps said more than I ought to, considering the short time I have had to observe and form conclusions, but a strong impression justifies to some extent a speedy judgment, and that is my excuse.

Mrs. Cowie joins me in affectionate regards to yourself and all friends of the cause.

I remain, my dear Mr. Matheson,

Very sincerely yours,

HUGH COWIE.

H. M. Matheson.

EXTRACT from a letter from the Rev. George Smith, dated Swatow, Jan. 10th, 1863, to H. M. Matheson, Esq. :—

Apart from money matters, there is little to report of which you have not heard during the past year. The Communion was celebrated at Tat-hau-po, on the first Sabbath of this year, when we had a goodly company of native Christians, five having come from Yam-chan to be present on the occasion. We had also the pleasure of receiving a Chinaman who for some eight years previous had been a Roman Catholic. He had been a hearer for some time at Tat-hau-po, and seems to have received the truth in the love of it. He has gone back to the village where he resides, some sixty or seventy miles to the south of this place, and reports the Romanists as very numerous in his neighbourhood. He will be subjected to a double trial from heathen and Romish opposition. Pray that he may be kept by the mighty power of God through faith unto salvation.

With Christian regards,

Yours sincerely,

GEORGE SMITH

Presbyterian Church in England.

FOREIGN MISSIONS.

The following sums will be included in the account for the year 1863—1864.

L. G.	£0 5 0
Tweedmouth, Berwick—Collection	0 15 0
South Shields, Laygate—Collection	7 10 0
Liverpool, Canning Street, Sabbath Morning School	17 12 7
Birkenhead—Association	10 2 8
Manchester, Grosvenor Square, Ladies' Association	17 0 0
Cheltenham—Association	14 6 1
Southampton, Sabbath School Collection	2 18 9
Marylebone, London, Subscription of Mr. J. Freeman	2 2 0

INDIA—MISSION.

Southampton — Sir George Pechell's Subscription	0 10 6
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CORFU—MISSION.

South Shields, J. M.	0 5 0
Manchester, Grosvenor Square Ladies' Association	7 0 0
Southampton, Lady Pechell's Subscription	0 10 0

JAMES E. MATHIESON,
Joint Treasurer.

77, Lombard Street, London, E.C.

Presbyteries' Proceedings.

PRESBYTERY OF NORTHUMBERLAND.

THE quarterly meeting of this Presbytery met at Alnwick on April 14th, and was duly constituted. The roll being called, *Sederunt*, the Moderator, Rev. Alexander Hoy, Rev. Dr. Anderson; Messrs. Huie, Cathcart, Fergus, Forsyth, Benvie, Fotheringham, Barrie, and the Clerk, ministers; the minutes of last quarterly meeting were read and sustained. The usual devotional exercises, with special reference to the revival of religion, were conducted by Mr. Huie. In consequence of the absence of Mr. Edwards, the Presbyterian Exercise on British Infidelity was postponed till next quarterly meeting. The Presbytery unanimously resolved to instruct the Clerk to convey to the donors, through Mr. Watson, their cordial thanks for the valuable donation of books recently received for the use of the ministers of the respective congregations.

Presbytery resolved that the next quarterly meeting be held at Morpeth, on the second Tuesday in July, at twelve o'clock, and adjourned to meet at Thropton, on Wednesday, the 27th of May, at twelve o'clock. Closed with prayer.

Intelligence.

SALFORD PRESBYTERIAN CHURCH.—On Saturday, the 28th March, a social meeting was held in the school, being the usual quarterly meeting of the Young Men's Society, and conjointly of the congregation, to welcome their new minister, Rev. W. J. Gill, who has just settled. Mr. Mitchell, president of the Young Men's Society, was in the chair, and there was a very good attendance of members and friends of the congregation. After tea, the Chairman gave an excellent and suggestive address on Mental Improvement. Mr. J. W. Hindshaw then addressed the meeting on the present position and the various schemes of the congregation, suggesting how all the members might be engaged in some way for the advancement of its interests and influence. He earnestly urged on all to give every encouragement to Mr. Gill, by regularity of attendance, and by willingness to co-operate with him in all his works. Alluding to the services of Mr. Grant, who had acted as secretary during the vacancy, and expressing the gratitude they felt to him for the satisfactory manner in which he had managed the affairs of the congregation, he presented him with a handsome walnut writing-desk, and a copy of Bunyan's "Pilgrim's Progress," beautifully bound and illustrated, both bearing the following inscription: "Presented to Mr. James M. Grant by the office-bearers and congregational committee of the Salford Presbyterian Church, in token of their high estimation of his services, while acting as their secretary. March, 1863." Mr. Grant expressed the pleasure it afforded him to know that his conduct had been satisfactory to the committee, and his gratitude to them for the kind and substantial token they had given him of their confidence and approval. He then urged on the congregation to rally again, and take heart for another campaign. Although they had been left in very disheartening circumstances, and had suffered much from the present distress, yet they had many grounds for hope, the chief of which was the settlement of their new minister, to whom they that night gave a right hearty welcome. Rev. W. J. Gill next addressed the meeting on the True Characteristics of a Christian Congregation. Among other things he mentioned intelligence, love, unity, purity, liberality, and work. At the end of his most interesting address, he intimated his readiness to work

in every way in which he might be useful to the church; by assisting and visiting the day-schools, by personal superintendence of the Sabbath-schools, by beginning Bible-classes, and by other means. He urged the congregation to remember, that while they must have a care that the organization and machinery be complete, yet the great motive power was God's Spirit, which alone can make the means effectual. A paper was read by Mr. John Middleton on the Puritans; and some pieces of music by the choir added to the enjoyment of one of the best and happiest meetings ever held in connection with the church.

PROPOSED CHURCH IN WORCESTER.—In the beginning of April a public meeting was held in the Music Hall, Cornmarket, for the purpose of taking steps to establish a Presbyterian church in the city. The chair was taken by Joseph Wood, Esq. The Chairman stated that he had received a letter from the Rev. George Lewis, who had been announced to be present, regretting his inability to attend. He also supported the object of the meeting. The Rev. Dr. Mackenzie said they were met in consequence of a request made by the Presbyterians of Worcester for assistance to enable them to join together under their own acknowledged standards, and to aid them in organizing themselves into a church. The denomination to which he belonged was recognized in Christendom earlier than any other denomination whatever. Not only were its principles adopted in Scotland and England, but they were to be found in the Protestant Churches of France, Switzerland, Holland, and America; and though the Presbyterians were outnumbered in America by other denominations, yet the principles of Presbyterianism were upheld by vast numbers on that continent. They were, in fact, the largest body, numerically speaking, in Protestant Christendom. No doubt their number in England seemed to be small, but whatever might be the case now, theirs was larger than that of any other body. In 1646 the Presbyterians occupied the place now filled by the Episcopalians; and in 1662, when the Act of Uniformity was passed, 2,000 of their ministers were expelled from the Church. The desire of the Presbyterian forefathers was not to raze the Established Church to the ground, but to reform her abuses; and if they had not been interfered with, there was no doubt there would have been at this time, in England, a United and vigorous Presbyterian Church. At the period of the Revolution there were in London 40 congregations, and in Yorkshire 59; and altogether the number of Presbyterian congregations in the kingdom amounted to 800. But after that time the Church suffered an immense blight. This it was that led to

Presbyterians being confounded with Unitarians. But there never was a greater mistake; for if any one would look into the tenets of the Presbyterian Church, it would be seen that they were as wide as the poles asunder from the tenets of Unitarianism. In confirmation of this Dr. Mackenzie dwelt at some length upon the subject, and in support of his argument quoted the names of Richard Baxter, Bates, Manton, the Henrys—particularly mentioning Matthew Henry, the commentator on the Bible—or, looking to a later period, let them take the names of Chalmers, Cunningham, Guthrie, and Candlish. Could those men be called Unitarians? But there was another misrepresentation which it was desirable to remove. It was said that Presbyterians, as a denomination, were disloyal, inasmuch as they were accessory to the death of Charles I. Now what was the fact? In the House of Commons that condemned him there was but one Presbyterian, and fifty-seven Presbyterian ministers boldly protested against the act. It might be said that the history of the time was doubtful. But what would they say of the testimony of Bishop Burnet? He said that the Presbyterians were everywhere fasting and praying for the King's preservation! Were the Presbyterians, then, to be charged with disloyalty? He admitted that they had stood up in defence of Christ before kings and parliaments, and that they had been bold enough to avow the headship of our Lord Jesus Christ over the whole Church. They had been courageous enough to defend and press his rights before royal ears, when that which belonged to his Church was in danger. They had always rendered unto Cæsar the things that were Cæsar's; but there were things to which he had no claim, and these for no temporal gain would they sell. Should they sell the Church's birth-right? No. That must be handed down to posterity untouched. Andrew Melville's celebrated address to James I. was next quoted; and Dr. Mackenzie then alluded to more recent events in Scotland. Presbyterianism might be said to occupy a middle place between Episcopacy and Independency. Episcopacy could not cite a single text of Scripture to show that the word rendered "overseer or bishop" denotes one who has lordship or rule over his brethren in the ministry. There was no Scriptural proof warranting the exclusion of the presbyter of the flock from exercising rule, and from ordaining, along with other presbyters, to the office of the ministry. There was no analogy between the apostolic and the episcopal bishop. The former was extraordinary, as the signs of an apostle showed: the latter was that of the ordinary presbyter, whose rule was not over his brethren, but over the flock, and that only along with

the eldership of the flock, as the plurality of elders showed. Independency confounded the distinction between governors and governed, rulers and ruled. That distinction which Scripture recognised was to be found in Presbyterian government. Here, also, the rights of members were better guarded from the influence of local feelings, by the power of appeal from the congregational eldership to the Presbytery, and failing of satisfaction there, to the Synod or supreme ecclesiastical court of the Presbyterian Church. Heresy was promptly expelled, and the influence of a corrupt teacher was sooner checked under Presbyterian rule. The case of Edward Irving he cited as an example. No amount of prestige or popularity screened *our bishop* from deposition; and his church is now occupied by the beloved and orthodox Dr. Hamilton. A similar result took place in the case of one of our ministers in 1852, in Brighton. Presbyterians did not deny that other churches were churches of Christ. But they showed reason for being separate from them, and thought theirs the more excellent way, because the more Scriptural. He appeared there in behalf of those who desired to unite themselves under those principles which he had endeavoured to expound. The speaker concluded an able address by expressing a hope that the time was coming when all the different branches of Christ's Church should be more and more one, and resumed his seat amidst applause. The Chairman then read a memorial from the Presbyterians of Worcester to the Presbytery of London, expressing their desire to be united, and also setting forth many urgent reasons for such a step; among which it was stated that there are in Worcester between 300 and 400 Presbyterian residents, who had no place of worship to attend, whilst every other denomination, and the Established Church, were comparatively well provided for. Mr. Bowie proposed, and Mr. M'Lean seconded, the adoption of the memorial. The Rev. Mr. Macpherson, of Cheltenham, spoke eloquently and fervently in favour of the proposed new church in Worcester, and disclaimed any intention on the part of the Presbyterians to proselytize from other churches. All they wanted was a fold in which to secure their own sheep, a place in which to perform their own form of worship. The resolution was then put, and the memorial unanimously adopted. Votes of thanks were then accorded to Dr. Mackenzie and Mr. Macpherson, for the earnestness with which they had advocated the matter. Suitable responses were made, and the proceedings terminated with the customary vote of thanks to the Chairman, and the benediction.

SWANSEA.—The Presbyterian congrega-

tion in this town began to assemble in October last, and since that time has received, without interruption, supplies of ministerial services from ministers of the Presbyterian Churches of Ireland and England, and of the Free Church of Scotland. The Town Hall was kindly granted by the Mayor for the use of the congregation, and there service takes place on the forenoon and evening of every Lord's day. In addition to this there has been a regular service on a week-day evening, in a large school-room, the use of which has been kindly given by the teacher. The opening of this Presbyterian place of worship has awakened a lively interest in Swansea. The attendance has been large and steady. The Town Hall will contain about six hundred, I am informed, and on the Sabbath evenings it has been generally filled—sometimes to overflowing, so that numbers have had to go away unable to obtain admittance. The forenoon congregation is smaller, numbering on an average from 150 to 200, but it is remarked that of these a large proportion are young men. The week-day evening service, though not having such a large attendance as the Sabbath services, has been very interesting and encouraging. Persons of all denominations have been attending both the Sabbath and week-day services. That there is room for a Presbyterian congregation in Swansea does not seem to admit of a doubt; and there appears every reason to think that the present is a favourable opportunity for establishing such a congregation. The town of Swansea contains a population of about 43,000 souls, and within a radius of five miles the population amounts, it is believed, to nearly 60,000; and the population is rapidly increasing. There are many Scotchmen in Swansea and the neighbourhood, all of whom were brought up Presbyterians, and most of them seem to retain a warm affection for the Presbyterian form of worship and the doctrines of the Confession of Faith and the Shorter Catechism. Numbers of these have shown a hearty interest in the movement. There are other parties, also, besides the Scotchmen, who, though they do not see their way at present to join the Presbyterian congregation, are giving it their best wishes, and in sundry instances something more. A number of gentlemen have formed themselves into a committee, to take charge of this movement. They have obtained a grant from the English Presbyterian Church through their Home Mission Committee, and they provide all additional sums necessary for maintaining ordinances. They have secured a most excellent site for a church, sabbath-schools, and a manse, and they think they see their way to offering a very fine stipend to a minister. At one time, and as stated in the circular which they have issued,

they thought of erecting church, schools, and manse, at once, at an estimated cost of about £5,000, and not beginning to build till they got the money. They seem now disposed to proceed with the erection of the church in the first instance, as soon as they have the funds for that, believing that the most important step to the success of Presbyterianism in Swansea would be to have a comfortable church, an organized congregation, and a minister settled over them in the Lord. About £1,600 have been subscribed already, payable partly by instalments spread over five years. In this state of matters there seems to be a very encouraging prospect of success and usefulness for Presbyterianism in Swansea, through God's blessing on what, I trust, will not be wanting; namely, patient, prayerful, persevering effort by the local parties, and kindly interest and encouragement by the English Presbyterian Church. May I be permitted to remark that there seem to me to be several towns in Wales, and probably in various parts of England also, which deserve the watchful Christian attention of the English Presbyterian Church? In these towns there are many Presbyterians who have been left in days of yore to join any denomination or no denomination, just as they pleased, but who, if looked after and encouraged, might have been, and may still, on favourable circumstances occurring, be led to receive and support a Presbyterian minister, who would be a blessing to themselves and their families, and also to the towns in which they are located. I have spent the month of March in Swansea, and have ministered to the congregation on five Sabbaths, and feeling great interest in the movement I have much pleasure in making the above report. (Signed.) James Julius Wood, Minister of the Free Church of Scotland, Dumfries.

RANELAGH CHURCH, CHELSEA.—The annual report of the Ranelagh Church, Lower George Street, Sloane Square, Chelsea, makes a pamphlet of 14 pages. During the year ending January 31st, 1863, the church and congregation contributed £390 for the services of the church—£251 by pew-rents, £119 by church-door collections, and £19 by the anniversary collection—also £58 for the schemes of the Church in England, of which, £23 was for forming missions, £13 for home missions, £12 for the College fund, £16 for the Synod fund, and £3 for the School fund; and, in addition, the following sums: £29 for the day-schools, £17 for the distressed operatives in Lancashire, £115 for the distressed operatives in Duntocher, and £170 for the Contingent fund. The total raised for all purposes amounted to £785. The account for the congregational purposes had enabled

the deacons to meet all liabilities. The pew-rents were about £23 in advance of those for 1861, and also the average for the last six years; and the other contributions also show an increase on previous years. The Contingent fund was commenced in April, 1861, for the purpose of raising £1,000 in six years prior to the expiration of the lease of the church. The pastor promised £100, leaving £900 to be provided by the congregation, and nearly £300 has been raised. There are 116 periodical contributors to the fund, which yields £15 a year interest, "and as the parent stock is augmented, its *interesting* offspring will increase." "The largest contributor to this fund is its own interest;" that is, it amounts to more than any other single contribution. Of the £58 from the scholars of the church, £19 19s. was from one individual. The average attendance in the girls' day-school is 53, and in the boys' 110: the committee need pecuniary aid. In the Sabbath-schools the average attendances are 130 girls and 56 boys. There is a fortnightly mothers' meeting, and the ladies have a monthly sewing meeting. There has been a tract society three years, and a ladies' missionary working association since the beginning of 1862. It has raised a box valued at £55. The Young Men's Association meets weekly, and continues to prosper; and connected with it there is a congregational library. There is also a weekly Bible-class, conducted by Dr. Stewart. A staff of visitors has been organized, and 15 or 20 poor persons have been induced to assemble weekly for Scripture exposition. Duntocher, to which £115 raised for cotton operatives was sent, is the parish of the minister's brother, the Rev. W. Alexander. Besides cash, packages of clothing were sent. The Communion roll of the church contains 270 names, being 25 more than in the preceding year.

ST. PETER'S CHURCH, GREAT OXFORD STREET NORTH, LIVERPOOL.—The annual soirée of the congregation assembling at the above church was held on Tuesday evening, March 17th, in the school underneath the church, which was tastefully decorated for the occasion. After an excellent tea, to which about six hundred sat down, the company adjourned to the church. The chair was taken by the Rev. James Paterson, pastor, who was supported by the Rev. Dr. Creighton, Mount Pleasant; the Rev. D. Henderson, Rock Ferry; the Rev. J. C. Patterson, Manchester; and the Rev. George Johnstone, Prince's Park, Liverpool. The Chairman expressed the great pleasure it gave him to preside on that occasion, and after noticing the many changes that had taken place in the congregation since their last annual meeting, and the satisfactory

condition of the church, called upon Mr. Stuart, the Clerk of the court, to read the report of the office-bearers and committee of management. From this it appeared that on the ordinary revenue of the church there was a considerable increase. The door-collections and the collections for the schemes of the Church were about the same as last year. There had been several liberal collections for charitable objects. The church had been painted and varnished, the whole expense defrayed by the voluntary contributions of the congregation. The number of communicants at present on the roll is 639. The Sunday-schools were in a most efficient state: the number of scholars on the roll was 290, and the average attendance 230. The average number attending the mission-school was 30. The day-school continued to prosper, the average attendance being 180 boys and 80 girls. The gross finances of the church amounted to £731 7s. 6d., against £603 9s. 2d. last year, showing an increase of £127 18s. 4d.; and there was a balance in hand of £57 13s. 1d. The Chairman said, considering the heavy

outlay that had been incurred during the last year, he thought that the report was a most satisfactory one. On the motion of Mr. Kinnel, seconded by Mr. Morrison, the report was unanimously adopted. Mr. Bell then moved the appointment of the committee for the year, which was agreed to. A vote of thanks to the ladies for their valuable services was accorded amid loud applause. The congregation was afterwards addressed by Dr. Creighton, Mr. Henderson, Mr. Johnstone, and by Mr. Patterson, of Manchester, who delivered an eloquent address on Home Missions. The choir performed several beautiful pieces of music during the evening. After a vote of thanks to the Chairman, which was carried amid loud applause, the meeting broke up, after Mr. Paterson had pronounced the benediction.

At the last meeting of the London Presbytery, Mr. George Barclay, student of the English Presbyterian College, read his trial discourses prior to license, which were sustained with high approbation.

PROCEEDINGS OF SYNOD.

THE Synod began its meetings at Manchester on the evening of Monday, the 20th of April. The opening sermon was preached by the retiring Moderator (Rev. W. Ballantyne), from 2 Cor. iv. 1, "Therefore seeing we have this ministry, as we have received mercy, we faint not," who after constituting the court, proposed as his successor the Rev. Dr. McLean, minister at Ramsbottom.

The Synod approved the choice, and the retiring Moderator, accompanied by the Clerk, went into the vestry, and returned with Dr. McLean, the members of the Synod standing until the new Moderator had taken his seat.

The Moderator thanked the Synod for the honour conferred upon him, and expressed his unabated attachment to the Presbyterian Church in England. He had given that Church the best proof of his attachment by having been one of its ministers, and pastor of the same congregation, for upwards of thirty-two years. He believed that Presbyterianism had taken firm root in English soil, and its adaptability to, and usefulness amongst the people would be seen more and more every year. Thirty-three years ago there were only two Presbyterian churches in Liverpool, not one in Manchester, or another in the Lancashire Presbytery except the church at Wigan. Now, in Lancashire

alone they had about twenty churches, and altogether close upon a hundred in the kingdom. After referring with an expression of sorrow to the war in America and the sufferings of the operatives, he said they had much cause of congratulation that the ministry of their Church was not torn or divided. If any member of that ministry had Romanist tendencies on the one hand, or infidel tendencies on the other, they possessed and maintained the needful discipline of a Christian Church, not as a mere dead letter, not as a machine too cumbrous to move, but long-handed enough and strong enough to remove the offender from his place. (Applause.)

On the motion of the Rev. W. McCaw, Manchester, seconded by the Rev. Dr. Fisher, of London, a vote of thanks was passed to the ex-Moderator for his conduct and sermon.

The Rev. Dr. Duncan moved, and the Rev. J. C. Paterson seconded, the adoption of a memorial to the Prince and Princess of Wales, embodying the congratulations of the Synod on their marriage.

The appointment of the several committees for the transaction of business was then proceeded with.

Tuesday, April 21st, 5 p.m.

Synod constituted by devotional exercises.

Minutes of last sederunt read and sustained.

Synod called for the report of Committee on Commissions, which was read by the Rev. Dr. Mackenzie. All the names on the roll were sustained.

Synod called for the report on Business, which was given in and read by the Rev. J. C. Patterson, and sustained, and the Synod agreed to proceed according thereto.

On the application of the Clerk, the Rev. Wm. Dinwiddie, LL.B., was authorized to assist him in the business of the Synod.

There was transmitted from the Committee on Bills, petition of the Rev. George Johnstone, with papers, in a reference from the Presbytery of Lancashire, relative to the erection of Swansea into a regular charge in this Church. Papers having been read by the Clerk, the Rev. Wm. McCaw appeared and stated the reference. The Synod unanimously sustain the reference, and grant to Swansea the status and privileges of a congregation in this Church.

There was transmitted from the Committee on Bills, petition of the Rev. Wm. Chalmers, with papers, in a reference from the Presbytery of London, relative to the erection of Torquay into a regular charge in this Church. Papers having been read by the Clerk, Mr. McCaw appeared and stated the reference. The Synod sustain the reference, and grant to Torquay the status and privileges of a congregation in this Church.

There was transmitted from the Committee on Bills, a petition of the Rev. Wm. Chalmers, with papers, in a reference from the Presbytery of London, relative to the erection of Tottenham into a regular charge in this Church. Papers having been read by the Clerk, the Rev. Dr. James Hamilton appeared and stated the reference; whereupon it was moved by the Rev. Robert Lundie, and seconded by the Rev. Wm. McCaw, that "The Synod rejoice to hear of the encouraging prospects of the new congregation at Tottenham; cordially commend said congregation to the fostering care of the Presbytery of London, and also of the Home Mission Committee, with the view at once to pecuniary aid, and to procuring the best possible supply of the pulpit from England, Scotland, and Ireland, but cannot agree at this stage to sanction said congregation as a fixed charge, inasmuch as it is not consistent with the usual procedure of this Church to give formal sanction to a congregation of such recent origin." The Rev. Dr. James Hamilton moved, and the Rev. John Wright seconded, the following amendment:—"Sustain the Reference. The Synod express its gratification at the prospect of a Presbyterian congregation at

Tottenham, and remit to the Presbytery of London to sanction the charge as soon as they find it expedient."

After reasoning, the time being far advanced, it was agreed to take the mind of the Synod on these two motions by a show of hands, which having been done, and the votes counted, the second motion carried, which having been so declared by the Moderator, the Synod agreed in terms of Dr. Hamilton's motion.

In the evening a public missionary meeting was held, at which the Moderator, the Rev. Dr. McLean, presided.

The Rev. Dr. Hamilton read the report of the Foreign Mission. The report stated that the missionaries in China, notwithstanding the vicissitudes of the climate, were in good health. The staff at Amoy had been strengthened by the arrival of a ministerial colleague. At all the stations the interest in the Chinese people was being encouraged. At Amoy, as the Committee had frequently repeated, the labours of their own missionaries were carried on in such alliance with those of the Reformed Dutch Church of North America, that it would be difficult to segregate the entire results of the respective agencies. Three stations were under the immediate charge of the American brethren, and three under their own missionaries. The new station was under joint management. There were 407 members on the 31st December, 1862. A Presbytery had been formed at Amoy consisting of all the American and English brethren, as well as representative elders from the several congregations. It was not the intention that this Presbytery should come between the missionaries and the committee or board by which the respective missions were administered at home, but solely for the management of local affairs. The Committee recommended to the Synod to allow its missionaries to unite presbyterially and practically with the brethren of the reformed Dutch Church, and they expressed an earnest hope that the Synod of the sister Church in America might find itself at liberty to extend to its missionaries a similar freedom. At Swatow the work had long been discouraging; but during the last year the converts had been increased from eight to forty, some of the converts coming from Yam-chow, a town twenty miles distant, and others from Tathau-po, a much larger town. As the Synod was aware, direct medical agency had not entered into the Church's plan of evangelization, but at the close of last year the Committee received an offer which, although he was a medical man who made it, they could not refuse. The sacrifice of comfort and professional prospects made by Dr. Maxwell was very great, and such sacrifices were a cause of rejoicing. The

mission funds in China were exhausted, and to maintain the mission in its present strength would require from £600 to £800 a year more than was at present received. As to India, in the beginning of April, 1862, the Rev. Behari Lal Singh, accompanied by three native teachers, formed a school at Rampore Bauleah. Other schools had since been formed, and the number of scholars had been increased to 260; the average attendance being 216. In addition to conducting service for the Europeans on the Lord's day morning, Behari preached to the natives, and during the last cool season he and the assistants itinerated the districts, and preached the Gospel to the natives. They were always well received, and had large audiences. Mr. Charteris, in Corfu, had held his post for nineteen years, and his labours had been largely blessed. The possible cession of the Ionian Islands to Greece involved some uncertainty respecting the future of the mission. After a discontinuance for several years, the school for the Jewish girls had been reopened, as it was much needed, and was now well supported.

Mr. James Mathieson read the financial statement, which showed that the receipts had been £2,458, which, added to the balance in hand last year of £554, made a total of £3,012. The disbursements had been £3,174, thus leaving a balance due to the Treasurer of £162.

The Rev. Dr. Munro moved, "That this Synod approve the report, and commend to the increasing liberality of the members and friends of the Church those missions which have already received from the great Head of the Church so large a blessing; and the Synod record the gratification which it gives them to see again face to face their beloved brother the Rev. Carstairs Douglas, and while earnestly trusting that good and enduring results to the missions may arise from the various visits which he had paid to the congregations within the bounds, they affectionately and prayerfully commend himself and his fellow-labourer Dr. Maxwell to the protection and blessing of the Most High."

The Rev. Dr. Mackenzie seconded the resolution, and strongly commended the appointment of a medical missionary in the person of Dr. Maxwell, as in doing this they were following the apostolic example, and providing an efficient means of spreading the Gospel.

The Rev. Carstairs Douglas addressed the meeting, and gave a very interesting account of the mission in Amoy, and other parts of China. He expressed an opinion that the Government of England took too limited a view of the treaty with China, and contrasted their interpretation with that of France, whose missionaries were privileged to go where they pleased,

whereas the English missionaries were confined to the sea-board. The rev. gentleman made a fervent appeal on behalf of missions generally.

Dr. Maxwell was also called upon to address the meeting, and gave his reasons for undertaking the work upon which he was about to be engaged.

The Moderator put the resolution, which was agreed to.

Wednesday, April 22nd, 10 a.m.

Several new commissions of elders were reported by the Clerk as having been handed in, all of which he had found to be in regular form.

Mr. James Watson drew attention to the financial position of the Home and Foreign Missions. He said that the whole income supplied from the congregations of the Church for foreign missions was not much over £1,000; the expenditure was just £2,000. Unless the Synod, therefore, saw its way to double the amount of their present contributions, the state of affairs looked very like what business men would call paying ten shillings in the pound. He proposed "That a Committee be appointed for the purpose of considering the financial position of the Home and Foreign Mission schemes of the Synod, and report to a future diet."

The Rev. J. C. Duncan, the general Secretary, seconded the resolution, which was agreed to.

There was transmitted from the Committee on Bills, a petition from Rev. George Johnstone, with papers, in a reference regarding church property in Bradford, accompanied by a petition from said Presbytery. On the motion of the Rev. George Johnstone it was agreed to sustain the reference, and grant leave to Mr. David M. Douglas and other parties to sell the church property in Bradford. At the same time it was agreed to grant the petition of the Presbytery of Lancashire, praying for leave to make over to subscribers a proportionate part of their subscriptions out of the proceeds of the sale, to fix the minimum sums above which subscriptions may be offered to be repaid, and to apply whatever remainder there may be to church purposes in connection with the Presbytery.

Building and Debt Extinction Fund.—The Rev. John Fraser said that at the last Synod a committee was appointed to mature some scheme whereby the most desirable object of establishing a building fund might be accomplished, and to report to the next Synod. The Committee had met, and submitted a scheme to the following effect:—That a scheme be instituted, to be called "The Church Building and Church Extension Fund;" that it be under the

management of a standing committee of the Church, with a convener and a treasurer; that its aim be to aid in building churches and in extinguishing debts resting on those already built. The proposed means to be employed for raising and replenishing the fund were: that subscriptions be solicited throughout every congregation of the Church, payable by instalments ranging over three years or otherwise; that deputations consisting of leading ministers and elders be appointed to visit several of the large towns in England, Scotland, and Ireland, for the purpose of setting forth the claim of the fund, by holding public meetings or otherwise, and for securing the co-operation of local parties in obtaining contributions; and that a standing committee be appointed. Mr. Fraser said that debt was a disagreeable thing, and, if possible, where it existed it should be paid off without delay. It appeared that there was about £20,000 of debt connected with the Church—somewhat more than £18,000 upon places of worship, and nearly £2,000 upon manses. There was nothing in the proposals in the report with regard to the manses, because it was thought that the whole that was required could not be undertaken and accomplished at once. There was a proposal with regard to places of worship, and it was also intended that there should be a building fund to help new erections. There were many places where it was desirable to have new places of worship connected with the Church, where the people in the locality were not themselves able to erect them without a very great burden of debt. Every one knew how oppressive it was to a congregation, and especially to a minister placed in charge of a congregation, to have a large debt pressing upon them. A practice had prevailed in that Church for some years—he hoped it would altogether be discontinued—whereby a minister was scarcely settled in some of the extension churches before he was required to go about collecting subscriptions towards the erection of the place of worship. He was not at all the best-fitted man for collecting subscriptions, and besides, in doing such work he was neglecting his own special work. It was desirable that there should be some arrangement by which such a disagreeable occupation should be avoided in future. It was no doubt reasonable to expect the people in the place to do what they could among themselves; but it was quite evident that there were many places where it was desirable to have congregations connected with the Church where it could not be erected without debt.

The Rev. Thomas Alexander seconded the resolution.

A long discussion ensued, and eventually the question was remitted to a Committee of the Synod, to take the matter into their consideration, and to report to the diet, to-day, such general conditions and regulations as to the management and distribution of the fund as may seem to them needful.

The Synod called for report of Committee appointed to draw up an address to the Prince of Wales, which was given in by Dr. Leone Levi, who read draft of said address. The Synod adopt the same, and request the Moderator to have the same extended in due form, and to ascertain the proper time and manner of presenting the same in terms of resolution of the Synod thereabout.

Professor Lorimer read the report of the School Committee, which stated that there had been a declension in the funds, and that it would be necessary to limit the grants. The report also dealt at some length with the Revised Code, with several features of which satisfaction was expressed. The report was adopted, and the thanks of the Synod were conveyed to the Committee, which was reappointed, with instructions to watch vigilantly over the working of the Revised Code in its bearing upon the schools of the Church. It was also proposed to adapt the annual schedule queries to the altered provisions of the Code; and the Committee were instructed to report their opinion to the next Synod as to any new principle which it might be desirable to introduce into the administration of the School fund in consequence of these altered provisions, and to bring up a report next year on the number and condition of all the day-schools connected with the Synod, whether aided by the School fund or not.

The Synod called for the report of Committee on the Synod Fund, which was given in by Mr. Watson, Convener. On the motion of Rev. George Johnstone, seconded by Rev. James Clelland, it was agreed as follows:—"Receive the Report; record the thanks of the Synod to the Committee, especially to the Convener; reappoint the Committee, with Rev. Dr. Duncan Convener, and Mr. James Watson Treasurer, and agree,—

"1. That the assessment be the same as the last year.

"2. That, with the exception of the case of the Moderator, no pulpit supply be paid to ministers appointed as deputations."

The hour of adjournment having now arrived, the rest of the business appointed for this diet was postponed, and the Synod adjourned till five p.m.

The Synod then took up the overture, laid before last Synod, regarding the support of the widows and orphans of ministers. On the motion of Mr. J. C.

Paterson, it was agreed as follows:—"In the estimation of the Synod it is of the utmost importance that a suitable provision be made for the widows and orphans of the Church; and they remit it to the various Sessions to consider in what manner this may most suitably and efficiently be done, with instructions that they report to their several Presbyteries their deliverance in the matter."

The next subject was to consider "a reference from the Presbytery of Birmingham anent a call from New Street, John Street congregation, Birmingham, to the Rev. Dr. Scott, and an application from the London Presbytery that the said Dr. Scott be admitted a minister of this Church."

The Rev. Dr. Hamilton proposed, and the Rev. George Lewis seconded, the reception of Dr. Scott, paying a high tribute to that gentleman's devotion to his work and his value as a minister of the Gospel.

Mr. J. E. Mathieson proposed, as an amendment, that a committee be appointed to correspond with California regarding the reasons of the dismissal from that Presbytery, and report to the next Synod.

Mr. James Robertson seconded the amendment. After a spirited discussion, the amendment was withdrawn, and Dr. Scott was received as a minister.

Dr. Scott was afterwards introduced to the meeting, and was received with applause. He admitted that he had been "hanged" twice whilst in California; first, because he would not consent, in 1856, to pray for the Vigilance Committee, who broke open jails on the Lord's day, and hanged them out of the windows of warehouses; and secondly, because he would not consent to the introduction during the fervour of the war of political questions into the Synod.

Deputations.—Deputations from the Presbyterian Church in Ireland, and from the Free Church of Scotland, were introduced, and severally addressed the court, which afterwards adjourned to this morning.

The Synod being now prepared to receive the Deputation from the Presbyterian Church in Ireland, minutes of the last General Assembly of that Church were read, expressing a continued interest in the Presbyterian Church in England, whose Deputation last year had been most kindly received by the General Assembly at Belfast, and appointing the Rev. Joseph Macdonnell, of Coleraine, and the Rev. J. Dodd, of Newry, with John Lowry, Esq., and M. J. Alexander, Esq., ruling elders, a Deputation to this Synod. The Rev. Messrs. Macdonnell and Dodd being now present, addressed the Synod. On the motion of Dr. McCrie, seconded by Mr. Lockhart, the Synod agree as follows:—"The Synod have heard with much delight

the addresses just given by the respected Deputies from the Presbyterian Church in Ireland; they rejoice to hear of the continued prosperity that attends the labours of our brethren in the sister island; they cherish a very lively sense of the deep interest they have taken in the important work of Church extension in England, especially as that interest has developed itself in the substantial form of a general collection, amounting to £700, in behalf of that work; and they would embrace this opportunity of expressing their most cordial thanks for such a noble benefaction from the Presbyterian Church in Ireland."

A minute from the General Assembly of the Free Church of Scotland was read, appointing the following Deputation to this Synod: the Rev. Dr. Guthrie, of Edinburgh, Moderator of the General Assembly; the Rev. Dr. Begg, of Edinburgh; the Rev. Donald Fraser, of Inverness, ministers: with Capt. Thomas Shepherd, of Kirkville; Robert Paul, Esq., banker, Edinburgh; and George F. Barbour, Esq., of Bonskeid, ruling elders. The Rev. D. Fraser, Robert Paul, Esq., and George F. Barbour, Esq., being present, were introduced by the Rev. William Ballantyne, and addressed the Synod. On the motion of the Rev. J. Burns, seconded by Dr. Steward, the Synod would express the cordial satisfaction which they always feel in receiving a Deputation from the Free Church of Scotland, and in reciprocating the feelings expressed by the Deputation, would assure the Free Church, through their respected Deputation, of their unabated interest in all that affects the concerns of their Church. The Synod also feels that on this occasion there is very special reason gratefully to recognise the interest which the Free Church takes in the prosperity of this Church, and in the progress of Presbyterianism in England, inasmuch as they have appointed a Committee to correspond and co-operate with the Home Mission in their efforts to extend the Church in England, and would request the Deputation to ask the Free Church to continue their aid in this work.

The Moderator addressed the Deputations in affectionate terms.

The Moderator, at the Synod's request, called on the Rev. P. L. Miller to offer up prayer, commending Dr. J. L. Maxwell to the grace of God, in sending him forth as medical missionary to China. Thereafter the Moderator, in name of the Synod, gave to Dr. Maxwell the right hand of fellowship.

Thursday, April 23rd, 10 a.m.

The Synod resolved itself, according to order of business, into a Conference on the State of Religion.

The Rev. P. L. Miller (Newcastle) and the Rev. S. Cathcart (Habbottle) drew atten-

tion to a revival which had spread from the Scotch border, and which was now going on in the neighbourhood of Wooler.

The Rev. J. T. Davidson (Islington) recorded the death of one of his flock, and expressed his approval of the circulation of printed or manuscript sermons among the sick.

The Rev. J. E. Mathieson (Guernsey) said that they had seen a little of the shower of God's blessing in London as well as in the north of England. He thought there should be greater facilities for members of congregations to communicate with their ministers; that sermons should not be extended over thirty minutes; and that there should be more free prayer in congregational meetings.

A reference to the value of revival hymns led to an expression on the same subject from the Rev. T. Alexander (London), who said that he thought the value of psalms was far greater.

The Rev. J. R. Welsh (Liverpool) gave a very favourable report of the progress of religion in Liverpool.

The Rev. D. Fraser (Inverness) alluded to the influence of prayer, and said that if the prayer-meetings of other Churches attracted more people than theirs, they would do well to consider whether their Church conducted its meetings in a manner most conducive to their object. In addition to the revivals in the places mentioned, there had been a wonderful work in the fishing villages on the north-east coast. Some of these villages, in Banffshire and Aberdeenshire, which were a short time ago given up to intemperance, were now entirely changed in character, and were among the happiest and most blessed places in the country.

After some further discussion the subject dropped.

The Synod called for report of Committee on intercourse with the Welsh Calvinistic Methodists (now known as the Presbyterian Church of Wales), which was given by the Rev. John Wright, who introduced the Rev. Daniel Rowland, M.A., and the Rev. John Roberts, ministers of that Church; and a Commission from the Quarterly Association, held at Welshpool, in March last, was read, deputing these brethren to visit this Synod.

Mr. Wright expressed a hope that the day would soon come when the Welsh and English Churches would be united.

The Rev. J. Roberts (Liverpool) said that the Welsh Calvinistic Methodists would have great pleasure to change their names to Presbyterian Methodists, and join, he hoped, at some future day, with the English Church. He spoke, at considerable length, of the spiritual necessities of Wales, and made especial mention of the exertions of the Roman Catholics.

The Rev. D. Rowlands said, that he had been sent with Mr. Roberts and other gentlemen to carry the cordial greetings of the brethren in Wales. Many of the English Presbyterians had probably been misled by an article which appeared in the *Weekly Review*, stating that the Welsh Deputation was to inform the Synod of the willingness of the English-speaking congregations to associate themselves with the English Presbyterians. He was sorry that no such message had been given them to deliver; in fact, he thought that, under the present discipline, such a thing was impossible. Nevertheless, he would not have the Synod think that he was by any means indifferent to this matter of union. He, like many others, looked forward with pleasure to the day when, in the language of the resolution with which the Welsh Association welcomed the English Deputation at Bangor, the two Churches should not only be well known to each other, but, in consequence of previous intercourse and correspondence, they should not in spirit merely, but in form and substance, be one.

The Rev. Dr. Duncan said, that it would be impossible, as a matter of business, to unite the two Churches at once. It would require time to harmonize them, and the adoption of this system of deputations, to make them acquainted with each other, and prepare them for union. He concluded by moving a resolution expressive of the pleasure it afforded the Synod to receive the Welsh Deputation.

The Rev. Dr. Mackenzie (Birmingham) seconded the motion, and suggested that special instructions should be given to the Committee, with a view to shorten the time for the accomplishment of the union of the two Churches.

The Rev. T. Alexander supported the motion, and said that he could not agree with the suggestion of the last speaker, inasmuch as he should prefer to see the union brought about gradually, and not hurriedly.

The motion was adopted, and the spirit of it conveyed to the Deputation by the Moderator.

The Rev. W. Ballantyne (London) read the report on the state of the College in London. There were twelve students, all of whom were progressing favourably. One had already completed his education, and six more would be ready for the Church next year. The accession of students next year would be larger than usual. The accounts, which were made up to the 31st December, showed that the year closed with a balance in hand of £130; but it was stated that this sum had since been spent, and that an additional £350 would be required before the making of the annual collections in November.

Mr. W. Ferguson (Birkenhead) read the statement of the College Endowment, the adoption of which, together with the adoption of the College report, was moved by the Rev. W. Chalmers (London), and seconded by the Rev. J. Patterson (Liverpool).

Dr. L. Levi, General Shortrede, and Dr. Anderson, spoke to the motion, maintaining that the integrity and perpetuity of the Church were bound up in the College, and that special efforts should be made for funds by means of deputations to the various Presbyteries. These speakers also invited the ministers to impress upon young men the desirableness of entering the Church, so that there should be no lack of supplies to the ministry.

The motion was adopted, and the Synod adjourned till five o'clock.

A report was read by Mr. William Ferguson, of the proceedings of a Committee which has been engaged in collecting and dispensing funds in alleviation of the present distress among the Presbyterian congregations of Lancashire. It was resolved by Dr. Levi, seconded by the Rev. J. M. Ross, as follows:—“That the best thanks of the Synod be awarded to the Lancashire Distress Committee, for their kind and zealous efforts in diminishing the sufferings caused by a grievous calamity which an all-wise Providence has seen fit to send to this country; and request them to continue their efforts during the ensuing year, and to extend them over a larger field in proportion to the wants which may be experienced, calling upon those congregations which have not yet contributed to take part in this good and useful work.”

The Synod next took up an overture from several members of the court, on the subject of the Home Mission Scheme. The overture was read over, and Dr. Levi was heard in support thereof, who concluded by moving the adoption of the following resolutions, being seconded by the Rev. P. L. Miller:—

“1. That, for the purpose of bringing more conspicuously before the Church the objects contemplated by the Home Mission Fund Scheme, viz., Church Extension and Supplemental Fund for the ministry, it is highly desirable that these two objects be in all cases more distinctly specified; and that, where possible, the specific object for which collections are made, or deputations sent, or the funds are applied to, should be stated in all notices and appeals issued by the Home Mission Committee, or the congregations of the Church acting in connection with it.

“2. That it is highly expedient that the future accounts of the Home Mission and Supplemental Fund Scheme shall state

the objects for which the grants are made to the different Presbyteries, distinguishing the amount given to supplement the ministers' salaries from that expended in the work of Church extension.

“3. That, in order to give greater prominence to the evangelistic labours of our Church at home, it be recommended to the Committee on the State of Religion to obtain from all the congregations of the Church a report of all their missionary stations, Sunday and day-schools, and other kindred work of mission charity and beneficence carried on and supported by them; and that a collective and classified report of the same be laid annually before the Synod; and that the Synod recommend the great and paramount duty resting on the Church to spread the glad tidings of the Gospel in the midst of our crowded cities.”

It was moved by Rev. Thomas Alexander, seconded by Rev. William Chalmers, and with the concurrence of Dr. Levi and Mr. Miller, it was agreed as follows:—“The Synod tenders its thanks to Dr. Levi for the interest he has taken and the care he has bestowed on this matter, and remits the first and second resolutions (now proposed by him) to the Home Mission Committee, and the third to that on the State of Religion, for their respective consideration.”

The Synod next called for report of Committee on Church Building and Debt Extinction, which was given in by Rev. R. Lundie, to the effect that the Committee had agreed to recommend the Synod to adopt the following general conditions and regulations for the management and distribution of the fund, viz.:—

“1. The title-deeds of the buildings must be in accordance with the model deed, or equally secure; the same to be approved by the Presbytery of the bounds and of this Committee.

“2. All applications for aid must be sanctioned by the Presbytery of the bounds.

“3. The plans of the buildings must be approved of by the Presbytery and by this Committee.”

A grant, not exceeding one-third of the total estimated cost, may be made by loan without interest, or gift, at the discretion of the Committee, on condition that at least an equal amount be raised by local effort.

“4. A grant, not exceeding one-third of the total amount, may be made by gift or loan without interest, at the discretion of the Committee, on condition that at least twice the amount of the grant be raised by local efforts.”

Mr. Lundie further reported that Dr. James Hamilton had agreed to plead this

cause as a Deputation from this Synod, if invited to the duty.

The Synod agreed to receive this report, to adopt the above general conditions and regulations, and to send them down to the Committee for their guidance, and further thankfully accepted of the valuable services of Dr. Hamilton in this excellent work. The amount which it was estimated would be required was £20,000.

Synod called for report of the Temperance Committee, which was given in and read by Rev. Dr. Mackenzie, who moved as follows, seconded by General Shortrede:—"Receive the report; authorize the Moderator to sign the petition in favour of Mr. Somes' Bill, now before Parliament, for closing public-houses on the Lord's day; and recommend that congregational petitions in its support be forwarded without delay."

The Synod called for report on Missions and Finance, which was given in by Mr. James Watson, who concluded by moving: "That, inasmuch as the condition of the finance of the schemes of the Church is in so critical a condition that it has become indispensable that the earnest attention of the Church should be immediately called to it, and with this view it is resolved,—

"1. That Presbyteries be instructed to take immediate steps for the formation of Associations in all congregations where they do not already exist.

"2. That Presbyteries be instructed to take order that the collections for all the schemes of the Church be taken on the day or as near the day appointed as possible; and to report to next Synod if collections have not been made, or Associations not formed, with the reasons for such neglect.

"3. That a Synodical letter, calling the earnest attention of the congregations of the Church to the present critical financial position of the various schemes, be prepared and issued in name of the Moderator and Clerk of the Synod; and that a Committee, consisting of Rev. Dr. Munro, Rev. Dr. Hamilton, the Clerk, and Dr. A. D. Stewart, be appointed to prepare said letter.

"4. As the people of our congregations very much require information on these points, and need to be stirred up by way of remembrance to the duty and great privilege of contributing to the various enterprises of the Church, for promoting the kingdom of their blessed Redeemer, that deputations, from year to year, of selected ministers and office-bearers, be appointed to go forth and explain to the Christian people the call that there is for their liberality; to set forth the state of the finances of these enterprises; and to present to them, in the most suitable form,

the blessed effects which are resulting from these undertakings."

On the motion of the Rev. J. C. Paterson, seconded by Dr. Stewart, the following were appointed the Deputation to the Free Church of Scotland: the Moderator, Mr. R. H. Lundie, Mr. Carstairs Douglas, J. D. Burns, ministers; Mr. J. R. Robertson, Mr. R. Lockhart, Dr. Maxwell, elders: the following to the Presbyterian Church in Ireland: the Moderator, Dr. Hamilton, Mr. Lewis, ministers; Mr. James Watson, Dr. Leone Levi, Mr. C. E. Lewis, elders: and the following to the Waldensian Church, Rev. Dr. Duncan, Mr. H. M. Matheson.

Closed with prayer.

Friday, April 24th, 10 a.m.

Synod called for report on Waldensian Collection, recommended by last Synod, which was given in, in the absence of Mr. H. M. Matheson, Treasurer, by Dr. Stewart, who also read a financial statement to the effect that £178 8s. 8d. had been received, of which £165 3s. 6d. had been handed to the Waldensian Church, leaving a balance of £13 5s. 2d. in the hands of the Treasurer. On the motion of Dr. Stewart it was agreed as follows:—"The Synod receive the statement submitted by Mr. Hugh Matheson, with whom, in his present affliction, they deeply sympathize, in reference to the recommendation made by last Synod of a collection for the Waldenses; recommend the claims of that ancient and faithful Church to the liberality of all within the bounds of this Church, who feel an interest in the spread of the Gospel in the Italian peninsula, now open to the evangelistic efforts of Protestant Churches. The Synod further renews the recommendation repeatedly made in former years of that aggressive evangelical Church which, in Belgium, has already gathered no fewer than *fifteen* congregations out of the Church of Rome, but which, amid manifold tokens of the Divine blessing, is in danger of being compelled to restrict its evangelistic operations, owing to financial difficulties. In furtherance of these objects the Synod appoint a Committee consisting of—Drs. Hamilton and Duncan, ministers; Mr. Hugh M. Matheson, Mr. J. E. Mathieson, Dr. Leoni Levi, and Dr. Stewart, elders; Mr. H. M. Matheson, Convener; to receive and transmit such subscriptions and donations as may be intrusted to them."

Synod call for report on Union with other Presbyterian Churches, which was given in by Rev. Dr. Hamilton, on whose proposal, seconded by Rev. Dr. Lorimer, the report was adopted and the Committee reappointed.

Dr. Levi appeared and proposed the following motion, of which notice had

been given in the Committee on Bills, relative to claims of this Church on property now held by Unitarians, to which the Synod agrees: "That a Committee be formed to consider the nature of the claims of the Presbyterian Church in England to certain kinds of property accruing from the benefaction of Presbyterians in former times, but held at present by Unitarians, and what way may be suggested to remove the ambiguity arising from the nearly identical name by which Churches otherwise so widely different in principles and polity are now styled, which is so injurious to the interest of our Church, and proves so great a barrier to extension in England.

On the motion of Rev. Dr. Anderson it was agreed, that the best thanks of the Synod be conveyed to Messrs. H. Barbour, Duncan, Gillespie, R. A. Macfie, H. M. Matheson, and J. E. Mathieson, for their most valuable and acceptable gift to all the Sessions of this Church, of many excellent works.

Also to the Session of St. Andrew's, Manchester, for supplying to all our ministers the "British and Foreign Evangelical Review."

Also to Mr. R. A. Macfie for his generous and repeated contributions to the Ministers' Libraries; and to Mr. Fraser, of Manchester, for many valuable and appropriate donations to the College Library.

The Synod returned their best thanks to Mr. Henderson, of Park, for a large and seasonable supply of Dr. Thomson's work, "Our Scottish Sabbath," for distribution in congregations.

The Synod also cordially thanked Mr. William Ferguson for a similar supply of the Rev. Charles J. Brown's "Address on Public Prayer."

A Committee was appointed to employ all suitable means for forming and increasing the libraries of ministers and Sessions.

On the motion of Dr. Leoni Levi, the Synod expressed its heartfelt sympathy with Matamoros and others now in prison in Spain, for no other crime than for reading the word of God; and resolved: "That an address be prepared to the Right Honourable Earl Russell, Her Majesty's Secretary for Foreign Affairs, praying that he will use his influence with the Spanish Government to obtain the liberation of said prisoners."

The Rev. Dr. McCrie read the draft of a petition to the Houses of Lords and Commons against a Bill now before Parliament, known as "the Prison Ministers' Bill," which, on his motion, the Synod adopted.

The Synod called for report on Aged and Infirm Ministers' Fund, which was

given in by the Rev. J. C. Paterson, on whose motion a Committee for the present year was appointed.

A New Admission into the Church.—The Rev. J. Greener, late of Edgerton, near Bolton, and recently occupying a probationary post among the Congregationalists, was, after a full consideration of his case, admitted into the Church.

The Synod called for report of the Commission appointed at last Synod regarding the Rev. A. Cromar and St. George's, Liverpool, which was given in by Rev. W. Chalmers. On the motion of Rev. George Lewis the Synod receive the report of the Commission, and rejoice to find that their labours have resulted in a settlement of the question in a manner satisfactory to all parties.

The Synod, on the motion of the Rev. Dr. Anderson, return their thanks to the Rev. William Dinwiddie, LL.B., for his services to this Synod in assisting the Clerk. Dr. Anderson gave notice of a motion at next Synod for the appointment of an Assistant Clerk.

On the motion of the Clerk the Synod passed a vote of hearty thanks to Dr. Munro and the office-bearers of Grosvenor Square Church, for the accommodation which the Synod had enjoyed while meeting there, and to the several ministers and Sessions of Manchester for all the kindness they had showed and the trouble they had taken on their account. They also cordially thanked the numerous families and friends to whom the members of Synod were so largely indebted for the cordial and liberal hospitality with which they had been entertained while in Manchester.

The minutes of the meeting were then read over and sustained, and ordered to be attested, with the other records of this Synod, by the Moderator and Clerk. And the Synod having, by the good hand of God upon it, thus brought its business to an end, the Moderator addressed the assembled brethren, and having declared this Synod closed, indicted the next Synod, to be holden in Newcastle-on-Tyne, and in Trinity Church there, on the third Monday in April, 1864, at six p.m.

From pressure of time, the meeting of Synod having been held so near the end of the month, we have been obliged to give greater condensation to our report of the Synod's proceedings than usual. In the June Number, however, we shall add a Supplement, embracing the Rev. William Ballantyne's opening sermon, Dr. Maxwell's speech, and extracts from reports, speeches, &c. We shall then also be prepared to give some of our own impressions of this very harmonious and very practical meeting of Synod.

FOREIGN MISSIONS.

COLLECTION—THIRD SABBATH
OF MAY.

For the first time in the history of these missions the funds are exhausted; and in order to maintain the work in its present state of efficiency, an additional income of £800 a year is indispensable. This amount we believe to be within the resources of the Church, and we earnestly and respectfully urge on ministers, that in making the next collection they would give their congregation the fullest possible information regarding these missions. For this purpose materials will be found in the annual report, and every member of Synod will retain a lively recollection of the evening devoted to the business of these missions, and of the farewell addresses of Mr. Carstairs Douglas and Dr. Maxwell.

HUGH M. MATHESON,
JAMES E. MATHESON,
Joint Treasurers.

In transmitting collections and subscriptions, please to make cheques and Post Office orders to James Mathieson, Esq., 77, Lombard Street, London, E.C.

PRESBYTERIAN CHURCH IN
CHESTER.

For some twelve years the Presbyterian congregation in Chester worshipped in a small rented chapel, but in the autumn of 1858 the attendance had increased so considerably that the accommodation proved insufficient, and they removed temporarily to a large assembly-room. The attendance still increasing, they resolved to make a vigorous effort themselves, and to appeal for help to build a new church.

This appeal was liberally responded to by Christians of all denominations in the city, and by members of the Presbyterian Church throughout the country, and the present place of worship was opened March, 1860; the building, with the site, costing some £2,700.

But the undertaking is not com-

pleted. The church is built on part only of the ground purchased, and is approached from the street through the other part of the site, a strip of land 112 feet long, by 27 feet wide. It is now proposed, therefore, in accordance with the original plan, to build on this space school-rooms and covered approach to the church, with a suitable front to the street. The cost of the front (£300) Robert Barber, Esq., of Manchester, has agreed to defray, on condition that the proposed additional buildings shall be erected free from debt; and the congregation, encouraged by this munificent offer, have resolved on endeavouring at once to raise the amount required; namely, £600.

Again, therefore, they appeal for help. The effort they feel thus constrained to make is too great for their unaided resources. The importance of their object is obvious from the foregoing statement, and may be illustrated by one other consideration. The Sabbath-school has been steadily growing in size, as well as efficiency. The average attendance is now 230, most of the scholars belonging to families not connected with the congregation, but forming part of the poorer and more neglected of the population in the neighbourhood of the church. Hence, it may be regarded as an important evangelistic institution, and it is evident that the erection of the proposed school-room would, with the Divine blessing, contribute very largely indeed to its efficiency and prosperity.

LANCASHIRE DISTRESS.

ENGLISH PRESBYTERIAN CHURCH
RELIEF FUND.

On Monday, 6th April, a conference of ministers and others, similar to that held in December last, at which the English Presbyterian Relief Fund was commenced, was held in Liverpool, to hear what has been done, and to decide whether the relief still asked for should be continued. The Rev. R. H. Lundie occupied the chair, and after the meeting had been opened with prayer, it was stated on behalf of the Committee that £811 6s. 10d. had been received, and £652 4s. 6d. expended, the balance on hand, with

the anticipated receipts, being about sufficient to meet the usual grants for the three weeks remaining of the twenty for which most of the subscriptions and grants had been promised. The statement showed that during seventeen weeks £370 4s. 6d. had been granted to Ancoats, £130 to Bolton, £40 to Wigan, £65 10s. to Ramsbottom, and £45 to Wharton.

The Rev. Dr. McLean, of Ramsbottom, stated that the grants he had received from this fund and from other friends in London and elsewhere had been of the most essential service. In his neighbourhood there was as yet no increase of work, though the number requiring relief was rather decreased, owing to some of his people having got work at Liverpool, Bradford, and other places. In this way he had lost about thirty members of his Church, and some of his best Sabbath-school teachers. He stated that if the relief received through this fund were discontinued, the effect on them would be very grievous. Two pounds a week at present would, with what he could raise himself, sustain his classes, and also his evening school for lads, and he earnestly urged the continuance of the fund for some time longer.

Rev. Mr. Clelland, of Bolton, stated that there, so far from brightening, the aspect of matters was still as gloomy as ever, if not more so. There seemed no immediate prospect of things improving, and they would be reduced to very great distress if this fund was discontinued, as the other Relief Committees declined to aid any who had been receiving from us. He thought that £6 10s. weekly would cover his requirements in the meantime.

Rev. Mr. Ross, of Ancoats, Manchester, bore touching testimony to the good done in his congregation, and feelingly conveyed the thanks of himself, his session, and his people, to the Committee and donors for their timely and most valuable aid. He stated that the £22 weekly, hitherto received from this fund, had, with other aid received, been sufficient to meet their requirements. Now, however, whether from the notice that the distress was disappearing, or from disgust at the riotous proceedings which had taken place in some

quarters, he could not say, but much of the extraneous aid they had up till now received was discontinued. They had eighty-six families on their books altogether, but of these twelve have got work, and are not now chargeable to the fund. The number of families on the fund is seventy-four, and there are five more waiting to see if they can be put on this week. Two pounds weekly additional, or twenty-four pounds in all, would meet their want for the present, with the expectation that the sum might be reduced as summer came on. He most strongly pressed the need of continuing the fund, and spoke of the misery and distress any sudden discontinuance of it would cause.

Rev. Mr. Gordon, of Wharton, said that, taken altogether, things there were not looking much better. The employment of families there was of a mixed kind, part being factory-hands, and part engaged at the coal-pits; and now, though the mills were working partially, the pits were slacker, and hence the families were not better off. Two pounds weekly covered their need. If the grants were lessened or ceased, they would be compelled to go to the guardians. Two pounds weekly are also required for a girls' school, which they had found to be of the utmost importance. In all, £4 would supply Wharton.

Rev. Mr. Dickenson, of Wigan, stated that there they found the distress increasing rather than diminishing. Two pounds ten shillings weekly would, however, meet their present wants.

Rev. J. C. Paterson, of Manchester, thought that, what with partial work, the approach of warmer weather, and other causes, the pressure of distress was lessened, and urged the propriety of a watchful economy in the weekly allowances. He did not like the idea of any general canvass of the Church for funds being made at present, as he was of the opinion, strongly, that the distress next winter would be worse than it has been this one, and that it would be needful to husband our resources. He was certain that there were very many persons who, thus far, had been living on their accumulated capital, and had not been amongst the claimants for relief, who, if the suspension of trade continued, would in-

evitably swell the numbers claiming relief as winter came on. He looked forward to the necessity of a great effort being required when such was the case, throughout the whole Church, to meet such a state of matters; and therefore he thought it would not be wise to make such an appeal now. But that there existed the need of continuing aid was apparent from what had been stated, and he thought the Committee should be requested to continue their labours, as they had been doing, to raise funds privately, whilst circumstances seemed to require it.

It was thereafter unanimously agreed—"That the thanks of this meeting be given to the Committee, for their labours thus far in raising and distributing the funds, and to those who had contributed to aid the suffering operatives; and that, whereas it appeared from the statements made to the meeting, that the pressure of distress in the congregations assisted continue with little abatement, and that any diminution or suspension of the aid given to them would be productive of very great distress, it was further agreed to request the Committee to continue their efforts, as hitherto, to obtain funds, and distribute them amongst the congregations requiring aid, while circumstances continue to demand it, and that they request to be heard on the whole subject at the approaching meeting of Synod."

In reference to the above proceedings the Committee beg to state that their funds only admit of their continuing their grants during the present and two following weeks. The amount they require weekly at present is £45. They hope gradually to be able to do with less. They appeal, therefore, to the liberality of the Church to aid them in this matter. If those who for the last twenty weeks have been saved from the additional distress of applying to the guardians and Relief Committees, and have instead been sustained by the brotherly gifts of their own fellow-members, flowing to them privately through the hands of their pastors and elders, are now to be set adrift, they will be really worse off than if they had been never aided in this particular way. They have the risk in many cases of being refused by the Relief Committees, whose diminishing funds are making them very hard

to deal with, and they will be exposed to all those influences which break down self-respect, and from which we have been striving to shield them. We believe, however, that the state of the case only requires to be known to secure an ample supply of funds, to enable the Committee to prevent such an unfortunate termination to the self-denying efforts which our people have been making to help each other.

Remittances to be sent to John McDiarmid, Esq., 2, Drury Lane, Liverpool.

PRESENTATIONS AT HARBOTTLE.

THE members of the Presbyterian Church at Harbottle have presented their minister, the Rev. S. Cathcart, with a very handsome pulpit Bible and Psalm-book from the Oxford press, as a mark of their continued affection and gratitude, at the close of the 17th year of his labours among them. They were supplied by Mr. M. Smith, bookseller, Alnwick.

The Precentor of the church, Mr. A. Oliver, was lately presented with a beautiful copy of "The Scottish Psalmody and Sacred Harmonies," sol-fa notation, by members of the congregation, as a small token of their appreciation of his attempts to improve their psalmody in his sacred music classes—one of which numbers sixty pupils—and in the Sabbath-school.

BOOKS RECEIVED.

- The Yoke-fellows in the Mission Field.* Rev. J. BRADWOOD. London: Nisbet & Co.
The Illustrated Critical and Explanatory Commentary on the Old and New Testament. Parts I. to IV. London: W. Wesley.
The Biblical Cyclopædia. JOHN EADIE, D.D., LL.D. London: W. Wesley. Part I.
British and Foreign Evangelical Review. April, 1863. London: Nisbet & Co.
Quarterly Journal of Prophecy. April, 1863. London: Nisbet & Co.
Statistical Tables of Missions in India, Ceylon, and Burmah. By J. MULLENS, D.D., London: Nisbet & Co.
The Christian Treasury. April, 1863. Edinburgh: Johnstone & Hunter.
The Work of the Christian Church at Home and Abroad. Parts I. and II. London: Alexander Strahan & Co.
The Desert Pathway. Rev. W. ROBERTSON. London: Nisbet & Co.

Madagascar: its Social and Religious Progress.
 MRS. ELLIS. London: Nisbet & Co.
*The Life-boat; or, Journal of the National
 Life-boat Association.* April, 1863.

The above works will be noticed in the next Number.

Obituary.

THE REV. DR. TWEEDIE.

THE ranks of the Free Church Disruption ministers are being rapidly thinned; and death seems especially commissioned to visit those great ones upon whom lay much of the burden and care of the ten years' conflict. Not only the aged men amongst them are falling, but men from whom many years of good service might have been expected. Within little more than a year, in Edinburgh alone, Cunningham, Gillies, and now Tweedie, have passed away, at or below sixty years of age.

The last of this trio has just departed. He preached on the 18th of March at both diets of worship in his own church, and was not more exhausted by the effort than he has been of late years when his health has been failing. An acute internal malady, involving terrible suffering, and requiring great patience and fortitude, has taken him away; and many bleeding hearts testify to the hold which he had on the affections of all who knew him.

Dr. Tweedie was, thirty years ago, minister of the London Wall congregation here. His next charge was in Aberdeen, from which city, shortly before the Disruption of the Church, in 1843, he was removed, to become minister of the Old Tolbooth Church of Edinburgh. At the time of his death he was in charge of one of the largest and most influential congregations in Scotland, the Free Tolbooth.

Although his name was not prominent in public or ecclesiastical matters, Dr. Tweedie was no ordinary man. As a minister of the Gospel (and this he ever regarded as his pre-eminent calling, to which all else was to be subordinated) he was faithful in the discharge alike of pulpit and of pastoral duties. His style of preaching was precise, condensed, accurate, evangelical, Scriptural. Full of well-considered matter, it was no less full of burning desire that the word might not return void. And so he urged, with

an affectionateness which none can forget who ever heard him, the acceptance of Christ as the only and sufficient ground of a sinner's hope.

As an author Dr. Tweedie did not direct his energies to systematic doctrinal discussions. He did indeed publish a valuable little treatise on the Atonement; but his other works were practical and experimental; some of them, such as the "Lights and Shadows of the Life of Faith," revealing the extent of his reading, and his remarkable power of turning it to account.

The Free Church of Scotland, and the Church of Christ generally, lie under an amount of obligation, the extent of which will never be fully known, to Dr. Tweedie, for his services in the cause of missions. His whole heart was in the work, while his practical mind, courteous and gentlemanly demeanour, and ready pen, made him a model Convener of the Foreign Mission Committee, a position he held for many years.

But while Dr. Tweedie will long live in the grateful remembrance of the Church and his congregation as a public and official man, his chief memorial will be in the hearts of those who were happy enough to know him in private, and to see the eminent saintliness of his character. There was no possibility of mistake as to his uncompromising devotion, not only to matters of principle, but to a life of faith. His dignified manner and appearance—sometimes, it may be, a little formal—were adorned by a meekness and gentleness of spirit which won all hearts. And when his last days came, laden as they were with no common sufferings, he bore the most decided and unhesitating testimony to the faithfulness of that Saviour in whom he had long trusted, and whose grace was now made sufficient for him.

On Saturday last devout men carried him to his burial, and made great lamentation over him. The large concourse of mourners who formed the procession testified to the estimation in which Dr. Tweedie was held in Edinburgh. They laid him in the Grange Cemetery, in ground which he had purchased years ago, near the spot, dear to many hearts, where Chalmers and Agnew, Cunningham and Hugh Miller, Graham Speirs and John Mackintosh, lie.—*The Weekly Review.*

THE ACCOUNTS
OF THE
PRESBYTERIAN CHURCH IN ENGLAND

For the Year ending 31st December, 1862 ;

WITH THE TREASURERS' REPORTS.

By appointment of the Synod the Annual Collections for the Schemes take place as under :—

Third Sabbath in February—*Home Mission.*

Third Sabbath in May—*Foreign Mission.*

Third Sabbath in August—*School Fund.*

Third Sabbath in November—*College Fund.*

Treasurers for the above Funds,—

ROBERT LOCKHART, *Treasurer for Home Mission.*

ARCHIBALD T. RITCHIE, *Treasurer for College.*

HUGH M. MATHESON, *Treasurer for Foreign Mission.*

JAMES WATSON, *Treasurer for Synod Fund.*

JOHN JOHNSTONE, *Treasurer for School Fund.*

ACCOUNTS OF THE

PRESBYTERIAN CHURCH IN ENGLAND,

For the Year ending 31st December, 1862.

PRESBYTERIES, &c.	School Fund.	College Fund.	Home Mission.	Foreign Mission.	Synod Fund.	Totals.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Presbytery of Berwick.						
ANCROFT MOOR ... Jas. K. McLean ...	1 0 0	0 7 6	1 0 6	0 12 6	...	3 0 6
BELFORD ... D. Terras, M.A. ...	1 0 0	1 1 0	1 3 0	...	0 15 0	3 19 0
BERWICK ... Peter Thomson ...	1 0 0	1 10 0	2 0 0	12 3 0	3 0 0	19 13 0
ETAL ... Thos. Robinson ...	...	2 12 8	2 0 0	3 10 0	3 0 0	11 2 8
HORNCLIFFE ... Peter Valence ...	1 0 0	0 16 0	1 5 0	1 0 0	1 10 0	5 11 0
LOWICK ... John Fraser ...	1 12 0	1 9 0	2 0 0	1 8 0	1 10 0	7 19 0
NORHAM ... William Haig ...	1 0 0	...	1 0 0	...	1 10 0	3 10 0
N. SUNDERLAND... Donald Munro, M.A. ...	0 15 0	...	1 5 0	...	1 10 0	3 10 0
TWEEDMOUTH ... Andrew Cant, clerk	0 16 0	...	1 3 6	...	1 0 0	2 19 6
SUPPLEMENTAL ASSESSMENT... ..	...	...	...	...	5 0 0	5 0 0
	8 3 0	7 16 2	12 17 0	18 13 6	18 15 0	66 4 8
Presbytery of Birmingham.						
BIRMINGHAM—						
Broad-street ... J.R.Mackenzie, D.D. ...	3 3 0	5 10 0	3 0 6	...	3 0 0	14 13 6
New John-street ... ..	...	...	1 11 0	3 9 0	1 10 0	6 10 0
CHELTEMHAM ... T. Macpherson, M.A. ...	...	...	...	...	3 0 0	3 0 0
DUDLEY... Geo. Lewis, clerk ...	3 9 6	4 5 2	3 8 6	3 2 0	3 0 0	17 5 2
HANLEY ... John Crowe ...	...	...	...	9 7 3	1 10 0	10 17 3
SMETHWICK ... ..	...	...	...	...	...	...
STAFFORD ... Peter R. Crole ...	...	...	2 8 4	...	1 10 0	3 18 4
SUPPLEMENTAL ASSESSMENT... ..	...	...	...	...	4 14 6	4 14 6
	6 12 6	9 15 2	10 8 4	15 18 3	18 4 6	60 18 9
Presbytery of Cumberland.						
BEWCASTLE ... William Tweedie ...	...	...	1 0 0	...	1 10 0	2 10 0
BRAMPTON ... Peter Taylor ...	1 0 0	...	0 12 0	...	1 10 0	3 2 0
CARLISLE ... William McIndoe ...	...	...	1 16 0	...	1 10 0	3 6 0
HALTWHISTLE ... James Anderson ...	...	...	...	...	1 10 0	1 10 0
MARYPORT ... William Harvey ...	...	...	...	...	...	...
WHITEHAVEN ... Joseph Burns, clerk	1 0 0	1 4 0	1 15 0	5 1 0	3 0 0	12 0 0
WORKINGTON ... David C. McLeod... ..	...	...	1 14 0	4 0 0	1 10 0	7 4 0
MISCELLANEOUS... ..	...	0 10 0	...	...	...	0 10 0
SUPPLEMENTAL ASSESSMENT... ..	...	...	...	...	4 0 8	4 0 8
	2 0 0	1 14 0	6 17 0	9 1 0	14 10 8	34 2 8
Presbytery of Lancashire.						
BIRKENHEAD ... R. H. Lundie, M.A. ...	21 13 7	19 8 9	36 15 8	24 9 2	6 0 0	108 7 2
BOLTON... John Clelland ...	...	...	4 10 0	...	3 0 0	7 10 0
BRADFORD ... ..	...	...	...	...	...	...
CHESTER ... William Hunter ...	...	2 11 9	4 6 6	1 15 9	3 0 0	11 14 0
CREWE ... David Bellech ...	...	...	2 15 6	...	1 10 0	4 5 6
DOUGLAS, I. of Man James Clelland ...	1 5 0	1 10 0	2 5 0	1 18 0	1 10 0	8 8 0
LEEDS ... ..	...	...	...	...	1 10 0	1 10 0
LIVERPOOL—						
Canning-street J. R. Welsh, M.A. ...	10 1 10	22 14 5	28 9 0	21 17 9	12 0 0	95 3 0
Islington ... V. M. White, LL.D. ...	14 10 0	19 0 0	24 0 0	38 3 0	6 0 0	101 13 0
St. George's ... ..	...	7 13 0	19 10 11	10 18 3	3 0 0	41 2 2
St. Peter's ... James Paterson ...	...	6 10 0	10 0 0	14 11 1	6 0 0	37 1 1
Trinity ... G. Johnstone, M.A., clerk	...	...	7 9 6	8 11 6	3 0 0	19 1 0
MANCHESTER—						
Ancoats ... John M. Ross ...	...	...	4 13 7	21 0 0	3 0 0	28 13 7
Grosvenor-square Alex. Munro, D.D. ...	13 11 0	29 11 3	69 9 10	68 19 11	12 0 0	193 12 0
St. Andrew's ... Jno. C. Paterson ...	15 14 0	21 9 11	42 17 9	46 8 2	6 0 0	132 9 10
Salford ... William J. Gill ...	...	2 0 0	5 0 0	5 0 0	3 0 0	15 0 0
Trinity ... William McCaw ...	5 0 0	41 0 0	41 10 0	34 2 5	6 0 0	127 12 5
PARK GATE ... Alex. M. Halket ...	...	7 1 6	3 12 6	4 10 4	1 10 0	16 14 4
RAMSBOTTOM ... And. McLean, D.D. ...	...	...	...	...	...	...
RISLEY ... Thomas Robinson ...	1 1 6	0 17 0	1 5 9	1 9 6	...	4 13 9
ROCKFERRY ... David Henderson... ..	10 5 9	9 13 10	12 12 6	13 5 0	3 0 0	48 17 1
SHEFFIELD ... James Breakey ...	...	...	7 8 0	...	1 10 0	8 13 0
WARRINGTON ... J. B. Johnstone ...	...	...	...	2 10 0	1 10 0	4 0 0
WHARTON AND } John Gordon, M.A. ...	0 14 6	...	0 15 0	...	1 10 0	2 19 6
SWINTON ... ..	...	...	...	...	...	...
WIGAN ... Sam. T. Dickenson ...	...	...	...	...	...	...
MISCELLANEOUS... ..	5 0 0	103 0 0	...	...	...	108 0 0
SUPPLEMENTAL ASSESSMENT... ..	...	...	...	...	25 0 0	25 0 0
	98 17 2	294 1 5	329 7 0	319 9 10	110 10 0	1152 5 5
Presbytery of London.						
ALDERNEY ... Walter Wright ...	...	...	...	...	1 10 0	1 10 0
BOURNEMOUTH ... Hector McMillan ...	...	...	...	...	...	...
BRIGHTON ... Peter McLaren ...	8 10 0	14 0 0	16 0 0	28 12 7	3 0 0	70 2 7
CHATHAM & ROCHESTER John Walker	...	...	...	...	...	...
EXETER... Robert R. Thom ...	...	...	...	...	1 10 0	1 10 0
Carried forward . . .	8 10 0	14 0 0	16 0 0	28 12 7	6 0 0	73 2 7

PRESBYTERIES, &c.	School Fund.	College Fund.	Home Mission.	Foreign Mission.	Synod Fund.	Totals.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Presbytery of London—continued.						
Brought forward...	8 10 0	14 0 0	16 0 0	28 12 7	6 0 0	73 2 7
GREENWICH ... Adolph Saphir ...	13 8 8	16 17 6	17 19 0	17 4 2	3 0 0	68 9 4
GUERNSEY ... John Jeffrey ...	...	...	...	1 10 0	...	1 10 0
LEWES ... J. Salmon ...	...	...	...	3 3 0	...	3 3 0
LONDON—						
Caledonian-road W. Dinwiddie, LL.B.	...	...	...	...	...	...
Carlton-hill ... Alex. Roberts ...	4 0 0	10 0 0	37 10 11	22 10 11	6 0 0	80 1 10
Chelsea ... T. Alexander, M.A.	...	13 8 3	9 9 0	21 5 0	6 0 0	50 2 3
Dalston ... Matt. Davison ...	...	1 2 6	...	...	3 0 0	4 2 6
Hampstead ... Jas. D. Burns, M.A.	12 7 6	15 13 9	21 8 8	22 6 6	6 0 0	77 16 5
Harrow-road ... Charles G. Scott ...	...	7 12 3	...	...	...	7 12 3
John Knox ... William Keedy ...	...	7 4 8	1 0 0	1 0 0	6 0 0	15 4 8
Marylebone { Wm. Chalmers, } { M.A., clerk }	5 2 8	46 17 0	45 3 9	124 6 10	12 0 0	233 10 3
Regent-square ... Jas. Hamilton, D.D.	43 18 3	123 10 9	125 0 9	144 18 11	12 0 0	449 8 8
River-terrace ... John T. Davidson .	9 19 2	23 10 6	10 7 6	11 8 0	6 0 0	61 5 2
Southwark ... Joseph Fisher, D.D.	2 5 0	...	...	...	...	2 5 0
Trinity ... William Ballantyne	7 7 6	22 4 7	4 2 0	28 15 7	6 0 0	68 9 8
MAIDSTONE ...	...	...	2 0 0	2 0 0	...	4 0 0
MILLWALL ... W. H. Edmonds ...	...	...	1 0 3	...	...	1 0 3
PORTSMOUTH ... James Stewart ...	...	6 10 0	8 0 0	...	3 0 0	17 10 0
SOUTHAMPTON ... John G. Wright ...	...	5 12 0	6 0 0	5 6 0	6 0 0	22 18 0
TIVERTON ...	...	1 3 6	...	...	...	1 3 6
WOOLWICH ... W. M. Thompson...	4 10 0	7 10 0	7 10 0	10 2 6	3 0 0	32 12 6
MISCELLANEOUS ...	3 3 0	16 13 0	...	189 17 0	...	209 13 0
SUPPLEMENTAL ASSESSMENT ...	...	...	...	...	14 0 0	14 0 0
	114 11 9	339 10 3	312 11 10	632 17 0	99 10 0	1499 0 10
Presbytery of Newcastle.						
BLYTH ... J. Reid, M.A., clerk	2 10 0	2 10 0	2 10 0	7 0 11	1 10 0	16 0 11
FALSTONE ... Alex. Anderson ...	1 17 3	2 2 0	2 5 3	2 1 0	1 10 0	9 15 6
GATESHEAD ... John Jeffrey ...	...	...	2 0 0	2 10 0	1 10 0	6 0 0
HEXHAM ...	...	...	...	0 11 9	...	0 11 9
NEWCASTLE—						
John Knox ... P. L. Miller ...	3 0 0	5 0 0	6 5 0	12 0 0	3 0 0	29 5 0
Trinity ... Thos. W. Brown ...	5 0 0	8 0 0	5 0 0	11 13 0	6 0 0	35 13 0
NORTH SHIELDS ... C. A. Mackenzie ...	4 0 0	10 0 0	19 17 6	20 0 0	3 0 0	56 17 6
SEATON DELAVAL . John Brown ...	0 15 0	...	...	...	1 10 0	2 5 0
SOUTH SHIELDS—						
Laygate ... S. M. McLelland ...	...	14 10 0	...	...	3 0 0	17 10 0
St. John's ... Jas. Murray ...	...	1 10 0	2 0 0	1 15 0	3 0 0	8 5 0
SUNDERLAND—						
Monkwearmouth John Black ...	0 16 0	2 0 0	2 0 0	2 10 0	1 10 0	8 16 0
St. George's { J.C. Paterson, D.D., } { and G. B. Blake }	11 6 9	15 1 0	14 0 0	23 1 10	12 0 0	75 9 7
WARK & HOUSESTEADS Andrew Wilson	0 10 1	0 10 4	1 6 0	...	1 10 0	3 16 5
SUPPLEMENTAL ASSESSMENT ...	...	...	...	...	9 4 0	9 4 0
	29 15 1	61 3 4	57 3 9	83 3 6	48 4 0	279 9 8
Presbytery of Northumberland.						
ALNWICK ... A. F. Douglas ...	1 10 0	4 10 0	4 10 0	4 0 0	3 0 0	17 10 0
BAYNINGTON & RYALL A. Forsyth ...	...	2 1 8	3 6 4	2 15 3	1 10 0	9 13 3
BIRDHOPECRAIG ... James Brown ...	2 10 7	4 2 0	3 6 3	2 16 3	1 10 0	14 5 1
BRANTON ... J. Blyth, M.A., clerk	2 0 0	2 0 0	2 10 0	8 10 0	1 10 0	16 10 0
CROOKHAM ... Robert B. Waugh .	2 0 0	2 4 4	2 13 6	3 9 0	1 10 0	11 16 10
FELTON ... Alexander Hoy ...	1 7 2	1 6 1	1 12 0	1 11 8	2 5 0	8 1 11
GLANTON ... D. Fotheringham...	1 5 0	1 16 0	1 18 0	2 18 6	1 10 0	9 7 6
HARBOTTLE ... Samuel Cathcart ...	1 4 0	2 9 0	1 16 0	3 0 0	1 10 0	9 19 0
LONG FRAMLINGTON Wm. R. Barne ...	...	0 12 1	1 0 8	...	...	1 12 9
MORPETH ... J. Anderson, D.D.	5 0 0	...	6 0 0	5 13 6	3 0 0	19 13 6
THEROPTON ... D. S. Fergus, M.A.	...	1 1 4	1 2 0	0 19 6	1 10 0	4 12 10
WARRENFORD ... James Benvie ...	2 0 0	1 0 0	1 3 0	1 2 0	1 10 0	6 15 0
WIDDINGTON ... M. Edwards, M.A.	1 0 0	1 0 0	1 15 7	1 0 0	...	4 15 7
WOOLER ... James A. Huie ...	2 0 6	2 4 0	3 17 2	2 6 6	2 9 0	12 17 2
SUPPLEMENTAL ASSESSMENT ...	...	...	...	...	10 0 0	10 0 0
	21 17 3	26 6 6	36 10 6	40 2 2	32 14 0	157 10 5
RECAPITULATION.						
Contributed in the Presbytery of						
Berwick...	8 3 0	7 16 2	12 17 0	18 13 6	18 15 0	66 4 8
Birmingham...	6 12 6	9 15 2	10 8 4	15 18 3	18 4 6	60 18 9
Cumberland...	2 0 0	1 14 0	6 17 0	9 1 0	14 10 8	34 2 8
Lancashire ...	98 17 2	294 1 5	329 7 0	319 9 10	110 10 0	1152 5 5
London ...	114 11 9	339 10 3	312 11 10	632 17 0	99 10 0	1499 0 10
Newcastle ...	29 15 1	61 3 4	57 3 9	83 3 6	48 4 0	279 9 8
Northumberland ...	21 17 3	26 6 6	36 10 6	40 2 2	32 14 0	157 10 5
Miscellaneous ...	...	...	6 4 0	38 8 0	...	44 12 0
Interest and Dividends ...	...	...	...	...	...	...
Students' Fees ...	4 8 0	...	12 14 8	253 13 10	...	270 16 6
Legacy of the late Mr. K. Lang, Liverpool	...	21 0 0	...	...	...	21 0 0
Edinburgh Committee ...	...	...	...	90 0 0	...	90 0 0
Juvenile Fund ...	...	...	...	710 0 0	...	710 0 0
India Mission ...	...	...	...	168 10 7	...	168 10 7
Corfu Mission ...	...	...	...	618 8 8	...	618 8 8
	...	...	...	48 12 6	...	48 12 6
Total ...	286 4 9	761 6 10	784 14 1	3046 18 10	342 8 2	5221 12 8

SYNOD SCHOOL FUND.—ABSTRACT OF TREASURER'S
ACCOUNT FOR 1862.

PRESBYTERIES.	Received per Association.	Received per Collection.	Received Total.	Grants Paid First.	Grants Paid Second.	Grants Paid Total.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Presbytery of Berwick—						
Ancroft Moor	1 0 0	1 0 0	6 5 0	6 5 0	12 10 0
Belford	1 0 0	1 0 0	...	...	...
Berwick	1 0 0	1 0 0	6 5 0	6 5 0	12 10 0
Etal
Lowick	1 12 0	1 12 0	7 0 0	7 0 0	14 0 0
Norham	1 0 0	1 0 0	7 0 0	7 0 0	14 0 0
North Sunderland	0 15 0	0 15 0	6 5 0	6 5 0	12 10 0
Tweedmouth	0 16 0	0 16 0	6 5 0	6 5 0	12 10 0
Horncliffe	1 0 0	1 0 0	7 0 0	7 0 0	14 0 0
Presbytery of Birmingham—						
Broad-street	3 3 0	3 3 0	6 5 0	6 5 0	12 10 0
New John-street
Dudley	3 9 6	3 9 6	...	...	...
Shilton
Stafford
Smethwick
Presbytery of Lancashire—						
Bolton
Chester
Crewe
Douglas, Isle of Man	1 5 0	1 5 0	...	...	...
Liverpool—						
Canning-street	10 1 10	10 1 10	...	...	...
St. George's
St. Peter's
Islington	14 10 0	14 10 0	...	...	...
Dingle
St. Andrew's, Birkenhead	8 4 0	13 9 7	21 13 7	...	...	...
Rockferry	10 5 9	10 5 9	...	...	...
Manchester—						
Grosvenor-square	13 11 0	13 11 0	...	...	...
St. Andrew's	4 4 0	11 10 0	15 14 0	...	...	...
Ancoats
Salford
Trinity	5 0 0	5 0 0	...	...	...
Ramsbottom
Risley	0 6 6	0 15 0	1 1 6	6 5 0	6 5 0	12 10 0
Wigan
Wharton and Swinton	0 14 6	0 14 6	7 10 0	7 10 0	15 0 0
Leeds
Sheffield
Warrington
Presbytery of London—						
Brighton	8 10 0	8 10 0	...	...	...
Greenwich	13 8 8	13 8 8	...	...	...
Trinity, De Beauvoir Town	2 2 6	5 5 0	7 7 6	...	...	...
Regent-square	27 8 3	16 10 0	43 18 3	...	...	...
River-terrace	1 16 9	8 2 5	9 19 2	...	...	...
John Knox
Millwall
Marylebone	5 2 8	5 2 8	...	...	...
Southwark	2 5 0	2 5 0	6 5 0	6 5 0	12 10 0
Chelsea
Hampstead	8 0 0	4 7 6	12 7 6	...	...	...
Carlton Hill	4 0 0	4 0 0	...	...	...
Dalston
Woolwich	4 10 0	4 10 0	...	...	...
Southampton
Portsmouth
Caledonian-road
Paddington
Cheltenham
Bournemouth
Carried forward	52 2 0	167 19 5	220 1 5	72 5 0	72 5 0	144 10 0

PRESBYTERIES.	Received per Association.	Received per Collection.	Received Total.	Grants Paid First.	Grants Paid Second.	Grants Paid Total.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Brought forward	52 2 0	167 19 5	220 1 5	72 5 0	72 5 0	144 10 0
Presbytery of Cumberland—						
Bewcastle
Brampton	1 0 0	1 0 0	6 5 0	6 5 0	12 10 0
Haltwhistle
Maryport
Whitehaven	1 0 0	1 0 0	...	...	...
Workington
Presbytery of Newcastle-on-Tyne—						
Blyth	2 10 0	2 10 0	...	...	...
Falstone (Kildare and Hote)	1 17 3	1 17 3	11 5 0	11 5 0	22 10 0
Gateshead
Hexham
Monkwearmouth	0 16 0	0 16 0	...	...	...
Trinity Church, Newcastle	5 0 0	5 0 0	...	...	...
John Knox	3 0 0	3 0 0	...	...	...
North Shields	4 0 0	4 0 0	...	...	...
Seaton Delaval	0 15 0	0 15 0	...	...	...
St. John's, South Shields
Laygate
Sunderland	11 6 9	11 6 9	...	...	...
Wark and Housesteads	0 10 1	0 10 1	...	...	...
Presbytery of Northumberland—						
Alnwick	1 10 0	1 10 0	...	...	...
Bavington	7 0 0	7 0 0	14 0 0
Birdhopecraig	2 10 7	2 10 7	...	...	...
Branton	2 0 0	2 0 0	7 0 0	7 0 0	14 0 0
Crookham	2 0 0	2 0 0	6 5 0	6 5 0	12 10 0
Felton	1 7 2	1 7 2	6 5 0	6 5 0	12 10 0
Glanton	1 5 0	1 5 0	7 0 0	7 0 0	14 0 0
Harbottle	1 4 0	1 4 0	...	...	...
Long Framlington
Morpeth	5 0 0	5 0 0	7 10 0	7 10 0	15 0 0
Thropton
Warrenford	2 0 0	2 0 0	7 0 0	7 0 0	14 0 0
Widdrington	1 0 0	1 0 0	...	...	...
Wooler	2 0 6	2 0 6	6 5 0	6 5 0	12 10 0
Donations—						
R. Barbour, Esq.	5 0 0	...	5 0 0	...	...	...
Dr. Stewart	3 3 0	...	3 3 0	...	...	...
Totals	60 5 0	221 11 9	251 16 9	144 0 0	144 0 0	288 0 0

ABSTRACT.

	RECEIPTS.	PAYMENTS.
	£ s. d.	£ s. d.
To Balance from last year	345 0 10	...
„ Collections and Subscriptions	281 16 9	...
„ Interest	4 8 0	...
By Grants, as per Total above . . . . .	...	288 0 0
„ Expenses connected with Queen-square . . . . .	...	34 10 7
„ Printing, Postage, and Sundries . . . . .	...	2 6 7
„ Balance in hand . . . . .	...	306 8 5
	£631 5 7	£631 5 7

JOHN JOHNSTONE, *Treasurer.*LEWIS D. B. MACKAY, *Auditor.*

HOME MISSION FUND.—TREASURER'S ACCOUNT FOR 1862.

PRESBYTERIES, CHURCHES, &c.	Collections and Subscriptions received.	Total of each Presbytery.	Grants paid.	Total of each Presbytery.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
PRESBYTERY OF BERWICK-ON-TWEED—				
Ancroft Moor	1 0 6		30 0 0	
Belford	1 3 0		...	
Berwick	2 0 0		...	
Etal	2 0 0		...	
Horncliffe	1 5 0		10 0 0	
Lowick	2 0 0		15 0 0	
Norham	1 0 0		...	
North Sunderland	1 5 0		40 11 7	
Tweedmouth	1 3 6		23 10 0	
		12 17 0		119 1 7
PRESBYTERY OF BIRMINGHAM—				
Birmingham—Broad-street	3 0 6		...	
" New John-street	1 11 0		...	
Cheltenham . . . . .	...		...
Dudley	3 8 6		...	
Eccles . . . . .	...		...
Hanley . . . . .	...		...
Smethwick . . . . .	...		...
Stafford	2 3 4		20 0 0	
		10 8 4		20 0 0
PRESBYTERY OF CUMBERLAND—				
Bewcastle	1 0 0		30 0 0	
Brampton	0 12 0		20 0 0	
Carlisle	1 16 0		40 0 0	
Haltwhistle . . . . .	...		30 0 0	
Maryport . . . . .	...		20 0 0	
Whitehaven	1 15 0		...	
Workington	1 14 0		...	
		6 17 0		140 0 0
PRESBYTERY OF LANCASHIRE—				
Birkenhead	36 15 8		...	
Bolton	4 10 0		17 7 9	
Bradford . . . . .	...		...
Chester	4 6 6		...	
Crewe	2 15 6		21 18 3	
Douglas, Isle of Man	2 5 0		...	
Leeds . . . . .	...		23 6 8	
Liverpool—Canning-street	28 9 0		...	
" Islington	24 0 0		...	
" St. George's	19 10 11		...	
" St. Peter's	10 0 0		...	
" Trinity	7 9 6		...	
Manchester—Ancoats	4 13 7		...	
" Grosvenor-square	69 9 10		...	
" St. Andrew's	42 17 9		...	
" Salford	5 0 0		...	
" Trinity	41 10 0		...	
Park Gate	3 12 6		...	
Ramsbottom . . . . .	...		...
Risley	1 5 9		20 0 0	
Rockferry	12 12 6		...	
Sheffield	7 8 0		...	
Swinton . . . . .	...		...
Warrington . . . . .	...		...
Wharton	0 15 0		10 0 0	
Wigan . . . . .	...		31 5 0	
		329 7 0		123 17 8
PRESBYTERY OF LONDON—				
Alderney . . . . .	...		23 11 5	
Brighton	16 0 0		...	
Bournemouth . . . . .	...		...
Chatham and Rochester . . . . .	...		...
Exeter . . . . .	...		20 0 0	
Greenwich	17 19 0		...	
Guernsey . . . . .	...		...
Lewes . . . . .	...		20 0 0	
London—Caledonian-road . . . . .	...		...
" Carlton-hill	37 10 11		...	
" Chelsea	9 9 0		...	
" Dalston . . . . .	...		...
" Hampstead	21 8 8		...	
" Harrow-road . . . . .	...		...
Carried forward	102 7 7	59 9 4	63 11 5	402 19 3

PREBYTERIES, CHURCHES, &c.	Collections and Subscriptions received.	Total of each Presbytery.	Grants paid.	Total of each Presbytery.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Brought forward	102 7 7	359 9 4	63 11 5	402 19 3
London—Kensington . . . . .	...		80 0 0	
„ John Knox	1 0 0		...	
„ Marylebone	45 3 9		...	
„ Regent-square	125 0 9		...	
„ River-terrace	10 7 6		...	
„ Southwark . . . . .	...		...
„ Trinity	4 2 0		...	
Maidstone	2 0 0		30 0 0	
Millwall	1 0 3		30 0 0	
Portsmouth	8 0 0		...	
Southampton	6 0 0		...	
Swansea 1 . . . . .	...		25 0 0	
Woolwich	7 10 0		...	
Tiverton . . . . .	...		37 10 0	
Torquay . . . . .	...		50 0 0	
		312 11 10		316 1 5
PREBYTERY OF NEWCASTLE-ON-TYNE—				
Blyth	2 10 0		25 0 0	
Falstone	2 5 3		...	
Gateshead	2 0 0		...	
Hexham . . . . .	...		...
Newcastle—Trinity	5 0 0		...	
„ John Knox	6 5 0		...	
North Shields	19 17 6		...	
Seaton Delaval . . . . .	...		...
South Shields—St. John's	2 0 0		...	
„ Laygate . . . . .	...		...
Sunderland—Monkwearmouth	2 0 0		...	
„ St. George's	14 0 0		...	
Wark and Housesteads	1 6 0		40 0 0	
		57 3 9		65 0 0
PREBYTERY OF NORTHUMBERLAND—				
Alnwick	4 10 0		...	
Bawington and Ryall	3 6 4		8 10 0	
Birdhopecraig	3 6 3		10 0 0	
Branton	2 10 0		...	
Crookham	2 13 6		...	
Felton	1 12 0		17 16 4	
Glanton	1 18 0		8 3 2	
Harbottle	1 16 0		10 0 0	
Long Framlington	1 0 8		22 10 0	
Morpeth	6 0 0		...	
Thropton	1 2 0		13 5 3	
Warrenford	1 3 0		...	
Widdrington	1 15 7		35 0 0	
Wooler	3 17 2		13 15 3	
		36 10 6		139 0 0
		<u>£765 15 5</u>		<u>£923 0 8</u>

ABSTRACT.

	RECEIPTS.	PAYMENTS.
	£ s. d.	£ s. d.
To Balance from last year	589 15 7	...
„ Collections and Subscriptions, as per Total above	765 15 5	...
„ Donations	6 4 0	...
„ Interest, per Bank Book	12 14 8	...
By Grants, as per Total above . . . . .	...	923 0 8
„ Annuity—Rev. James Stewart . . . . .	...	20 0 0
„ Travelling Expenses and Deputations . . . . .	...	77 12 1
„ Printing, Stationery, Postages, &c. . . . .	...	63 18 5
„ Proportion of General Expenses, 1861 . . . . .	...	26 8 6
„ Balance . . . . .	...	263 10 0
	<u>£1374 9 8</u>	<u>£1374 9 8</u>

Examined and found correct.

(Signed)

ROBERT McEWEN.
THOMAS C. MORTON.

Manchester, April 2nd, 1863.

FOREIGN MISSION FUND.—IN ACCOUNT

Dr.

From March 31st, 1862,

To CHINA—	£ s. d.	£ s. d.
Missionaries' Salaries, viz. :—		
Rev. W. C. Burns	250 0 0	
Rev. Carstairs Douglas	250 0 0	
Rev. George Smith	250 0 0	
Rev. W. S. Swanson	310 0 0	
Rev. H. L. Mackenzie	250 0 0	
	<hr/>	1310 0 0
Refund to Edinburgh Committee of this amount overpaid by them last year, on account of Dr. Carnegie		50 0 0
Mission Expenses, Awoy District :—	Dollars.	
Salaries of Native Evangelists	823	
Salaries of Native Students	201.97	
Salaries of Native Teachers	197	
Current Expenses at Stations and Missionary Journeys	506.22	
Gospel Boat, Wages, and tear and wear	307.42	
E-mng-kang Chapel, including purchase, fitting-up, and compensation to workmen for loss during riot	521	
Expense of Tracts and Books	65.60	
Postage and Carriage	26.54	
Repairs on Houses	161.32	
Incidental Expenses	113.37	
Medical Account	150	
Balance of Cash on hand	363.50	
	<hr/>	3436.94
	Dollars.	
Deduct Cash Balance from previous year	128.02	
" One Year's Rent of House	250	
" Local Donations	130	
" Local Donations for Damage by a Typhoon	96	
	<hr/>	604.02
	Dollars 2832.92	or 645 0 0
Mission Expenses, Swatow District :—		
Swatow—		
Price of Additional Property	600	
Printing Hymns and Incidental Expenses	30.36	
Tat-hau-po—		
Rent of Two Chapels	62	
Seats and Repairs	8	
Teacher's Salary	50	
Yam-chau—		
Rent of Chapel	32	
Repairs of Chapel	18	
	<hr/>	800.36
	Dollars 800.36	or 187 0 5
	£ s. d.	
Outfit and Passage Money of Rev. Hugh and Mrs. Cowie	264 14 10	
Passage Money Home and Travelling Expenses of Rev. Carstairs Douglas	200 0 0	
Outfit (£85) and Medical Outfit (£70) of Dr. Maxwell	155 0 0	
	<hr/>	619 14 10
" CORFU—		
Salary of Rev. W. Charteris	210 0 0	
Special Grant by Synod	50 0 0	
	<hr/>	260 0 0
" CHARGES—		
Paid Trübner and Co., for Five Copies of Medhurst's Chinese Dictionary	19 0 0	
Proportion, Printing Annual Accounts, "Messenger," Rent, &c.	55 7 4	
Printing Foreign Mission Report, Juvenile Cards, &c.	21 6 6	
Postages, Circulars, and Sundry Small Charges	7 8 8	
	<hr/>	103 2 6
		<hr/> <hr/>
		£3174 17 9

JAMES WATSON, }
 GEORGE HENDERSON, } Auditors.

WITH THE TREASURERS.

to March 31st, 1863.

Cr.

	£ s. d.	£ s. d.
By Balance from last year		554 3 5
„ Amounts received from following sources:—		
63 Church Collections	522 15 3	
14 Associations	319 5 7	
Sabbath School and Juvenile Missionary Associations	65 13 0	
Sundry Donations	47 9 3	
	-----	955 3 3
„ Donations from G. S. Brodie, Esq., and Friends	187 10 0	
„ Donations from Thomas MacClure, Esq., Belfast	15 0 0	
„ Legacy of the late Robert Lang, Esq., Liverpool	90 0 0	
	-----	292 10 0
„ Juvenile Fund	163 10 7	
Less Allowance to the “ Juvenile Messenger ”	20 0 0	
	-----	148 10 7
„ Edinburgh Committee for Salaries of Revs. C. Douglas and George Smith	500 0 0	
Towards Passage Money and Travelling Expenses of Rev. C. Douglas	200 0 0	
For Native Evangelists	60 0 0	
	-----	760 0 0
„ Subscriptions Received for Corfu		48 12 6
„ Interest	20 0 0	
„ Interest on £3000, Scotch Bond	114 3 8	
„ Dividend on £2483 5s. 8d., India Stock	119 10 2	
	-----	253 13 10
„ Balance due to Treasurers		162 4 2

£3174 17 9

HUGH M. MATHESON, }
 JAMES E. MATHIESON, } *Treasurers.*

TREASURER'S REPORT OF THE HOME MISSION AND SUPPLEMENTAL FUNDS.

The following is a condensed Statement of the Receipts and Disbursements during the past Year, ending 31st December, 1862.

RECEIPTS.		£ s. d.	£ s. d.
77 Collections		498 17 1	
12 Associations... ..		238 13 2	
6 Juvenile Missionary Associations		28 5 2	
Donations		6 4 0	
Interest		12 14 8	
		784 14 1	
DISBURSEMENTS.			
Presbytery of Berwick-on-Tweed		119 1 7	
„ Birmingham		20 0 0	
„ Cumberland		140 0 0	
„ Lancashire		123 17 8	
„ London		316 1 5	
„ Newcastle-on-Tyne		65 0 0	
„ Northumberland		139 0 0	
Annuity		20 0 0	
Travelling Expenses		77 12 1	
Printing, Stationery, Postage, &c....		63 18 5	
Proportion of General Expenses, 1861		26 8 6	
		1110 19 8	
Excess of Disbursements over Receipts			£326 5 7

The Receipts, compared with those of 1861, show a decrease of £220 6s. 1d.

Congregational Collections show a decrease of six in the number made, and of £12 17s. 2d. in the amount contributed.

Congregational Associations show a decrease of two in the number, and of £70 10s. 6d. in the amount subscribed.

Juvenile Missionary Associations show a decrease of five in the number, and of £21 18s. 3d. in the amount subscribed.

Donations show a decrease in the amount contributed of £37 15s. 6d.

The Disbursements exceed those of last year by £302 11s. 8d., an excess over Receipts of £326 5s. 7d.

ROBERT LOCKHART, *Treasurer.*

Liverpool, 31st March, 1863.

INDIA MISSION FUND.—IN ACCOUNT WITH THE TREASURERS.

Dr.

Cr.

	£ s. d.		£ s. d.
To Bill on Calcutta, in favour of Mackinnon & Co., to meet expenses as they may arise at Rampore Bauleah, 5,090 rupees, at 1s. 11½d.	504 6 6	By Balance from last year	465 6 7
„ Balance	579 8 9	„ Amounts received from	
		Four Associations . £90 2 9	
		Three Sabbath Schools . 6 0 11	
		Four Donations . . 4 15 0	
			100 18 8
		„ Friends	500 0 0
		„ Interest	17 10 0
	£1083 15 3		£1083 15 3

H. M. MATHESON, }
JAMES E. MATHIESON, } *Treasurers.*

Examined and found correct.

JAMES WATSON, }
GEO. HENDERSON, } *Auditors.*

March 31st, 1863.

REPORT OF THE TREASURER OF THE COLLEGE FUND.

1862.

THE Income for last year was £973 14s. 2d.: that for the year just closed is £826 17s. 3d., arising from the following sources, namely:—

Collections	£369 14 7	against, in 1861,	£383 15 0
Associations	160 16 6	„ „	211 2 10
Subscriptions and Donations	197 13 9	„ „	219 4 0
Legacy			47 16 0
Amounts received from other Schemes for Rent and General Expenses, and Rent from the Presbytery and Young Men's Societies' Union, after deducting £20 paid towards Removal Expenses of 1857	77 12 5	„ „	89 3 1
Students' Fees	21 0 0	„ „	19 19 0
Sabbath School			2 14 3
	<u>£826 17 3</u>		<u>£973 14 2</u>

The Expenditure for 1862—exclusive of the £20 deducted from Receipts, as above—has been £1102 8s. 2d.; and it will be perceived that the Balance in hand, as at the 31st of December, is £130 9s. 6d., after further defraying, as above stated, a portion of the Removal Expenses of 1857; there now remaining due on this account about £45, to liquidate which special donations are solicited. It will also be seen that the Balance of this year is £245 1s. 5d. less than that of last year.

Although the above statement is made up as on the 31st of last December, it includes all receipts to the *present date*; leaving very little to be received until the next Annual Collection in November. The Balance above shown has already been paid away, and a debt incurred by the College Fund to meet the requirements of the Lady Day Quarter; under which circumstances some extra means must be adopted or efforts put forth to provide for the unavoidable payments (about £350) which are to be made between this and November.

ARCHIBALD T. RITCHIE, *Treasurer.*

London, 26, Poultry, E.C., 9th April, 1863.

THE COLLEGE FUND.—IN ACCOUNT WITH THE

Dr. TREASURER. Cr.

To Professors' Salaries	£ 800 0 0	By Balance at last audit	£ 375 10 11
„ Rent, Taxes, Housekeeping, &c. (after deductions)	145 5 5	„ Amounts received this year from Presbytery of—	
„ Amount paid Johnson and Jeanes on account of Removal Expenses of 1857	20 0 0	Berwick	£7 16 2
„ Printing, Advertising, and sundry incidental charges	41 2 10	Birmingham	9 15 2
„ Balance as at 31st December, 1862	130 9 6	Cumberland	1 14 0
		Lancashire	294 1 5
		London	339 10 3
		Newcastle	61 3 4
		Northumberland	26 6 6
			<u>740 6 10</u>
		„ Students' Fees	21 0 0
	<u>£1136 17 9</u>		<u>£1136 17 9</u>

Audited and found correct.

JOHN THOMSON, }
ALEXANDER WEBSTER, } *Auditors appointed by the Synod.*ARCHIBALD T. RITCHIE, *Treasurer.*

London, April 9th, 1863.

SCHOLARSHIPS FUND.

<i>Dr.</i>		<i>In Account with Archibald T. Ritchie, Treasurer.</i>		<i>Cr.</i>		
1862.		£	s. d.	1862.	£	s. d.
May 29	To paid Mr. J. T. C. Gullan, in full of last year's scholarship	8	8 6	April 21	By Balance from last year's account	35 14 9
1863.				1863.		
March 21	„ paid Mr. Gullan, in the prescribed periodical payments, in full of this year's scholarship	40	0 0	April 9	„ received this year from various sources on account of Scholarships Fund	67 12 6
April 4	„ paid Mr. Francis L. Cardoza, in the prescribed periodical payments, in full of first year's scholarship	40	0 0			
„ 9	„ Balance carried to next year's account	14	18 9			
		<u>£103</u>	<u>7 3</u>			<u>£103 7 3</u>

26, Poultry, London,
April 9th, 1863.

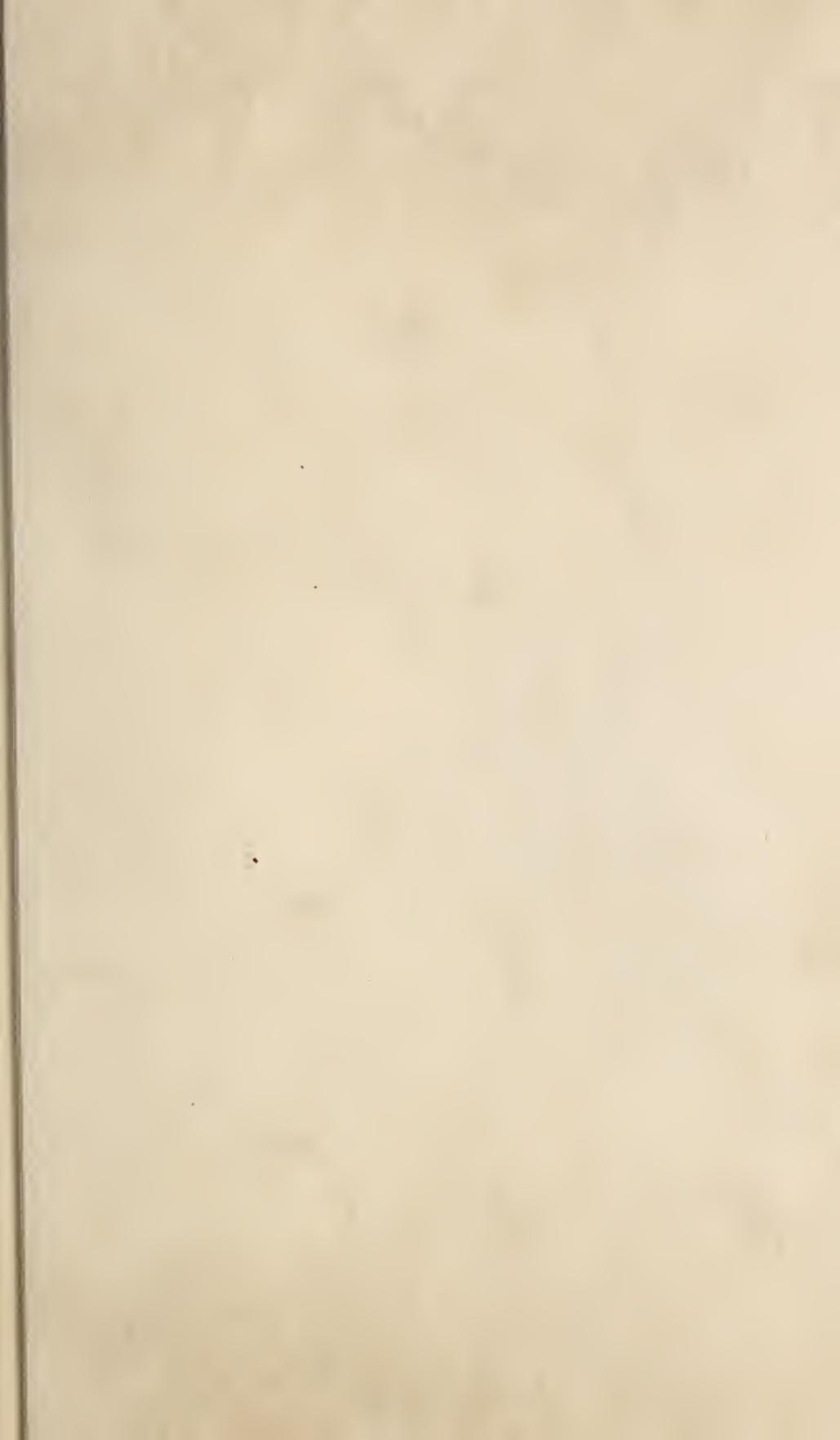
ARCH. T. RITCHIE, *Treasurer.*

THE TREASURER OF THE SYNOD FUND.

<i>Dr.</i>		<i>In Account with the Synod.</i>				<i>Cr.</i>				
1862.		£	s. d.	£	s. d.	1862.	£	s. d.	£	s. d.
To Balance from last account				0	19 10	By payment of Travelling Expenses of Ministers and Elders to Meeting of Synod in London as under:—				
„ Cash received from the undermentioned Presbyteries:—						Berwick-on-Tweed	38	14 0		
Berwick-on-Tweed	13	15 0				Birmingham	9	9 10		
Do. Suppl. Assessment	5	0 0		18	15 0	Cumberland	41	7 9		
Birmingham	13	10 0				Lancashire	64	0 9		
Do. Suppl. Assessment	4	14 6		18	4 6	London	10	15 6		
Cumberland	10	10 0				Newcastle-on-Tyne	63	6 3		
Do. Suppl. Assessment	4	0 8		14	10 8	Northumberland	46	4 2		
Lancashire	85	10 0				„ Salary and allowance to Clerk			25	0 0
Do. Suppl. Assessment	25	0 0		110	10 0	„ Expenses of Commission to Liverpool			4	9 0
London	85	10 0				„ Expenses of Deputation to Free Church			11	5 0
Do. Suppl. Assessment	14	0 0		99	10 0	„ Ditto ditto to Irish Presbyterian Church			8	11 0
Newcastle-on-Tyne	39	0 0				„ Printing, Stationery, and sundry expenses connected with meeting of Synod			29	10 6
Do. Suppl. Assessment	9	4 0		48	4 0					
Northumberland	22	14 0								
Do. Suppl. Assessment	10	0 0		32	14 0					
		<u>£343</u>	<u>8 0</u>						<u>£352</u>	<u>13 9</u>
Balance due to Treasurer			9 5 9						<u>£352</u>	<u>13 9</u>
		<u>£352</u>	<u>13 9</u>							

London, April 9th, 1863.

JAMES WATSON, *Treasurer.*



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